

881
~~55066~~
~~1034~~

SOPHOCLIS
ANTIGONE

33968
Sophocles

**St. Procopius
College Library**

LISLE, ILL.



All borrowers are expected to
acquaint themselves with the library
regulations printed on book marks,
which may be obtained at the cir-
culation desk.

ANTIGONE

CAMPBELL AND ABBOTT

OXFORD UNIVERSITY PRESS

AMEN HOUSE, E.C. 4

LONDON EDINBURGH GLASGOW

LEIPZIG NEW YORK TORONTO

MELBOURNE CAPETOWN BOMBAY

CALCUTTA MADRAS SHANGHAI

HUMPHREY MILFORD

PUBLISHER TO THE

UNIVERSITY

SOPHOCLES

IN SINGLE PLAYS

FOR THE USE OF SCHOOLS

EDITED

WITH INTRODUCTIONS AND ENGLISH NOTES

BY

LEWIS CAMPBELL, M.A., LL.D.

Emeritus Professor of Greek in the University of St. Andrews

AND

EVELYN ABBOTT, M.A., LL.D.

Fellow of Balliol College, Oxford

ANTIGONE

New and Revised Edition

OXFORD

AT THE CLARENDON PRESS

881
S5an.c
1934

Impression of 1934
First published 1874

PRINTED IN GREAT BRITAIN

P R E F A C E.

THE present edition of the plays of Sophocles has been compiled from the larger edition of the Plays and Fragments published by Prof. Campbell¹, with such alterations and additions as seemed necessary to adapt the work for use in schools.

The text is almost identical in the two editions, and the same marks are used. A departure from MS. authority is distinguished by an asterisk, and a word or phrase which, though retained from the MSS., is almost certainly corrupt, is distinguished by an obelus.

In the notes, the critical part of the larger edition bearing on the text has been omitted. Here and there, it is true, various readings have been given, but no attempt is made to present a connected account of the text. And little or nothing is said about the metres. Whatever light may have been thrown on Greek music and metre by recent researches in Germany, the results have not been such that they can

¹ *Sophocles*. By Prof. Campbell. Clarendon Press, 1879-81.

with any advantage be embodied in an English School Edition¹.

In the illustration of grammatical constructions the smaller edition is sometimes more full than the larger. It is obvious that knowledge which may be presumed in an older reader can be profitably enough imparted to one who is reading Sophocles for the first time, and reading him principally with a view to improve his knowledge of Greek. But, in order to save space, references are sometimes given to grammatical works, especially to Professor Goodwin's 'Moods and Tenses.' In the larger edition the most important facts of the language of Sophocles have been collected, analysed, and arranged, in an introductory essay: in this edition the matter of that essay has been embodied in the notes on various passages. This change seemed necessary in a work which is intended to facilitate the reading of the author without aiming at a general criticism of his language. But a use of the indices will enable any one who wishes to construct for himself a fair conspectus of the leading features in the style of Sophocles.

It will be observed that in many passages more than one rendering is given, and it may perhaps be thought that such alternatives are merely a confession of ignorance. But although it is true that the writer's meaning is one and one only, it is often scarcely possible to express this, even when

¹ Brambach has published 'Die Sophocleischen Gesänge für den Schulgebrauch metrisch erklärt.' Leipzig, 1870.

perceived, by a single English version, and there are some passages in which the grounds of interpretation are so nicely balanced, that the charge of ignorance would rather be applicable to a dogmatic rendering. Beyond doubt, many passages admit grammatically of two interpretations, either of which is possible in the context in which the words occur. There may be a preference in favour of one or the other, but to exclude either would mark this preference too strongly. Moreover in a work of joint authorship there will necessarily be some difference of opinion; and although there are but few passages over which the editors have felt themselves to differ seriously, this should be noticed as another cause of the alternative renderings.

The lines of the plays are quoted according to the notation of Dindorf, which is now almost universally adopted. The numbering of the fragments is that of Nauck, in his '*Tragicorum Graecorum Fragmenta*.'

Though the present edition has been compiled mainly from the larger work, the notes of other scholars have of course been consulted. The most useful commentaries in German are those of Schneidewin-Nauck, Gustav Wolff, and Wecklein. Of those with Latin notes the most important are the editions by Hermann, Dindorf, and Wunder, to which perhaps Linwood's should be added, though most readers will regret that so able a scholar did not give the world a more elaborate work. The chief English editions have also been consulted. It is needless to enumerate them, and it would be out of place to criticise them here.

Some pains have been taken to make the introductory analyses, prefixed to the notes, a real help to the young reader in mastering the structure and the leading motives of each play. But for further information on these points the student is referred to the Introductions in the larger edition.

ANTIGONH.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ

ΙΣΜΗΝΗ.

ΧΟΡΟΣ *Θηβαίων γερόντων.*

ΚΡΕΩΝ.

ΦΥΛΑΞ.

ΑΙΜΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΑΓΓΕΛΟΣ.

ΕΥΡΥΔΙΚΗ.

ΕΞΑΓΓΕΛΟΣ.

ΑΝΤΙΓΟΝΗ.

ὦ ΚΟΙΝὸΝ αὐτάδελφον Ἰσμήνης κάρα,
 ἄρ' οἶσθ' ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
 ὅποιον οὐχὶ νῶν ἔτι ζώσαιν τελεῖ ;
 οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἄτης * πλέων
 οὔτ' αἰσχροὺς οὔτ' ἄτιμόν ἐσθ', ὅποιον οὐ
 τῶν σῶν τε καμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
 καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
 κήρυγμα θείναι τὸν στρατηγὸν ἀρτίως ;
 ἔχεις τι κείσῃ· κούσας ; ἢ σε λαλθύνει
 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακί ;

5

10

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
 οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἔκετ' ἐξ ὅτου
 δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
 μιᾷ θανόντων ἡμέρᾳ διπλῇ χερσί·
 ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
 οὔτ' εὐτυχοῦσα μᾶλλον, οὔτ' ἀτωμένη.

15

- ΑΝ. ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν
 τοῦδ' οὔνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.
 ΙΣ. τί δ' ἔστι ; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.
 ΑΝ. οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων
 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ;
 Ἐτεοκλέα μὲν, ὥς λέγουσι, σὺν δίκη
 * προθεῖς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς
 ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς,
 τὸν δ' ἀθλίως θανόντα Πολυνεῖκους νέκυν

20

25

- ἀστοῖσιν φασιν ἐκκεκρηῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαι τινα,
 ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὺν
 θησανρὸν εἰσορώσι πρὸς χάριν βορᾶς. 30
 τοιαύτά φασι τὸν ἀγαθὸν Κρέοντά σοι
 καὶ μοί, λέγω γὰρ καὶ ἐμὲ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα * τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ,
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οἷ' ὥς ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.
- ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τὰδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ φάπτουσα προσθείμην πλέον; 40
 ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
 ΙΣ. ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;
 ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.
 ΙΣ. ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόροητον πόλει;
 ΑΝ. τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἦν σὺ μὴ θέλῃς, 45
 ἀδελφόν· οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι.
 ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
 ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν * μ' εἵργειν μέτα.
 ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
 ὥς νῶν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο 50
 πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς
 ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,
 πλεκταῖσιν ἀρτάναισι λωβάται βίον·
 τρίτον δ' ἀδελφῷ δύο μίαν καθ' ἡμέραν 55
 αὐτοκτονοῦντε τὼ ταλαιπώρῳ μόρον
 κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
 νῦν αὖ μόνῃ δὴ νῶ λειψιμμένα σκόπει
 ὅσῳ κάκιστ' ὀλοόμεθ', εἰ νόμου βία
 ψῆφον τυράννων ἢ κράτη παρέξιμεν. 60

ἀλλ' ἐννοεῖν χρή τοῦτο μὲν γυναῖχ' ὅτι
ἔφυμεν, ὥς πρὸς ἄνδρας οὐ μαχουμένα·
ἔπειτα δ' οὐνεκ' ἀρχόμεσθ' ἐκ κρεισσάνων
καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα.

ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς
ξύγγονοιαν ἴσχειν, ὥς βιάζομαι τάδε,
τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

ΑΝ. οὐτ' ἂν κελεύσαιμ' οὐτ' ἂν, εἰ θέλοις ἔτι
πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρώης μέτα.
ἀλλ' ἴσθ' ὅποια σοι δοκεῖ, κείνον δ' ἐγὼ
θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,
ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος
δὴν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.
ἐκεῖ γὰρ αἰεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,
τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας ἔχε.

ΙΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιῶμαι, τὸ δὲ
βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.

ΑΝ. σὺ μὲν τάδ' ἂν προῦχοι· ἐγὼ δὲ δὴ τάφον
χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.

ΙΣ. οἴμοι ταλαίνης ὥς ὑπερδέδοκά σου.

ΑΝ. μή μου προτάρβει· τὸν σὸν ἐξόρθου πότμον.

ΙΣ. ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ
τοῦργον, κρυφῇ δὲ κεῖθε, σὺν δ' αὐτῶς ἐγώ.

ΑΝ. οἴμοι, καταύδα· πολλὸν ἐχθίων ἔσει
σιγῶς, ἂν μὴ πᾶσι κηρύξῃς τάδε.

ΙΣ. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

ΑΝ. ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χρή.

ΙΣ. εἰ καὶ δυνήσῃ γ'· ἀλλ' ἀμηχάνων ἐρᾶς.

ΑΝ. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣ. ἀρχὴν δὲ θηρᾶν οὐ πρέπει τὰμήχανα.

ΑΝ. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.

65

70

75

80

85

90

ἀλλ' ἔα με καὶ τὴν ἐξ ἑμοῦ δυσβουλίαν
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.

95

ΙΣ. ἀλλ' εἰ δοκεῖ σοι, στείχε· τοῦτο δ' ἴσθ', ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

στρ.α'. ἀκτὶς ἀελίου, τὸ κάλλιστον ἐπαπύλῳ φανέν

100

Θήβα τῶν προτέρων φάος,

ἐφάνθης ποτ', ὦ χρυσέας

ἀμέρας βλέφαρον, Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα,

105

5 τὸν λεύκασπιν Ἀργόθεν † φῶτα βάντα πανσαγία

φνυγάδα πρόδρομον ὀξυτέρῳ κινήσασα χαλινῶ·

* ὅς ἐφ' ἡμετέρα γᾶ * Πολυνείκους

110

ἀρθεῖς νεικέων ἐξ ἀμφιλόγων

ὀξέα κλάζων

αἰετὸς εἰς γᾶν ὥς ὑπερέπτη,

λευκῆς χιόνος πτέρυγι στεγανὸς

πολλῶν μεθ' ὅπλων

115

ξύν θ' ἵπποκόμοις κορύθεσσι.

ἀντ.α'. στας δ' ὑπὲρ μελάρων * φονώσαισιν ἀμφιχανῶν κύκλῳ

λόγχαις ἐπτάπυλον στόμα,

ἔβα, πρίν ποθ' ἀμετέρων

120

αἱμάτων γένυσιν πλησθῆναί τε καὶ στεφάνωμα πύργων

5 πευκάενθ' Ἥφαιστον ελεῖν. τοῖος ἀμφὶ νῶτ' ἐτάθη

πάταγος Ἄρεος ἀντιπάλῳ δυσχείρωμα δράκοντι.

126

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους

ὑπερεχθαίρει, καὶ σφᾶς ἐσιδὼν

πολλῷ ῥεύματι προσνισσομένους,

χρυσοῦ καναχῆς ὑπερόπτης,

130

* παλτῷ ῥιπτεῖ πυρὶ βαλβίδων

ἐπ' ἄκρων ἤδη

νίκην ὀρμῶντ' ἀλαλάξαι·

στρ.β'. * ἀντιτύπα δ' ἐπὶ γᾶ πέσε τανταλωθεῖς

πυρφόρος ὃς τότε μαινομένα ξύν ὀρμᾷ

135

βακχεύων ἐπέπνει
 ῥιπαῖς ἐχθίστων ἀνέμων.

5 εἶχε δ' ἄλλα μὲν ἄλ-

λα· τὰ δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης
 δεξιόσειρος.

149

ἐπτά λοχαγοὶ γὰρ ἐφ' ἐπτά πύλαις
 ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
 Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
 πλὴν τοῖν στυγεροῖν, ὦ πατὴρ ἐνδὲ
 μητρός τε μιᾶς φύντε καθ' αὐτοῖν
 δικρατεῖς λόγχας στήσαντ' ἔχετον
 κοινοῦ θανάτου μέρος ἄμφω.

145

ἀντ.β'. ἀλλὰ γὰρ ἅ μεγαλῶνυμος ἦλθε Νίκα

τῇ πολυαρμάτῃ ἀντιχαρεῖσα Θήβα,
 ἐκ μὲν δὴ πολέμων

150

τῶν νῦν θέσθε λησμοσύναν,

5 θεῶν δὲ ναοὺς χοροῖς

παννυχίοις πάντας ἐπελθωμεν, ὃ Θήβας δ' ἐλελίχθων
 Βάκχιος ἄρχοι.

ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας,
 Κρέων ὃ Μενοικέως, *ἄρχων νεοχμὸς
 νεαραῖσι θεῶν ἐπὶ συντυχίαις

155

χωρεῖ, τίνα δὴ μῆτιν ἐρέσσω;
 ὅτι σύγκλητον τήνδε γερόντων

160

προὔθετο λέσχην,

κοινῷ κηρύγματι πέμψας.

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
 πολλῷ σάλῳ σείσαντες ὤρθωσαν πάλιν·
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
 ἔστειλ' ἰκέσθαι, τοῦτο μὲν τὰ Λαῖου
 σέβοντας εἰδὼς εὖ θρόνων αἰεὶ κράτη,
 τοῦτ' αὖθις, ἥνικ' Οἰδίπους ὤρθου πόλιν,
 καπεὶ διώλετ', ἀμφὶ τοὺς κείνων ἔτι

165

παῖδας μένοντας ἐμπέδοις φρονήμασιν.
 ὅτ' οὖν ἐκείνοι πρὸς διπλῆς μοίρας μίαν 170
 καθ' ἡμέραν ὤλοντο παῖσαντές τε καὶ
 πληγέντες αὐτόχειρι σὺν μιάσματι,
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
 γένους κατ' ἀγχιστεία τῶν ὀλωλότων.
 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν 175
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
 ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.
 ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει, 180
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεὶ,
 οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρώων 185
 στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς
 θείμην ἐμαυτῷ, τοῦτο γινώσκων ὅτι
 ἧδ' ἐστὶν ἡ σώζουσα, καὶ ταύτης ἔπι
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι·
 Ἑτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 ὤλωλε τῆσδε, πάντ' ἀριστεύσας δορί, 195
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι
 ἅ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω,
 ὃς γῆν πυτρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
 πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,

τοῦτον πόλει τῇδ' * ἐκκεκήρυκται τάφῳ
 μήτε κτερίζειν μήτε κωκῦσαί τινα,
 εἴαν δ' ἄθαρπτον καὶ πρὸς οἰωνῶν δέμας 205
 καὶ πρὸς κυνῶν ἐδεστόν, αἰκισθέντ' ἰδεῖν.
 τοιόνδ' ἐμὸν φρόνημα, κοῦποτ' ἐκ γ' ἐμοῦ
 τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανῶν
 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται. 210

ΧΟ. σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον,
 τὸν τῇδε δύσνουν καὶ τὸν εὐμενῇ πόλει·
 νόμῳ δὲ χρῆσθαι παντὶ πού γ' ἐνεστί σοι
 καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

ΚΡ. ὥς ἂν σκοποῖ νυν ἦτε τῶν εἰρημένων. 215

ΧΟ. νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεες.

ΚΡ. ἀλλ' εἴς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

ΧΟ. τί δῆτ' ἂν ἄλλῳ τοῦτ' ἐπεντέλλοις ἔτι;

ΚΡ. τὸ μὴ ἵπιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟ. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. 220

ΚΡ. καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων
 ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΥΛΑΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπο
 δύσπνους ἰκάνω, κοῦφον ἐξάρας πόδα.
 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, 225
 ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν
 ψυχὴ γὰρ ἠϋδα πολλά μοι μυθουμένη,
 τάλας, τί χωρεῖς οἱ μολῶν δώσεις δίκην;
 τλήμων, μενεῖς αὖ; κεῖ τάδ' εἴσεται Κρέων
 ἄλλου παρ' ἀνδρός, πῶς σὺν δῆτ' οὐκ ἀλγυνεῖ; 230
 τοιαῦθ' ἐλίσσων ἥνυτον * σπουδῇ βραδύς,
 χοῦτως ὁδὸς βραχεῖα γίγνεται μακρά.
 τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
 σοί, κεῖ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως.
 τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος, 235

τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;

ΦΥ. φράσαι θέλω σοι πρῶτα τὰμαντοῦ· τὸ γὰρ
πρᾶγμ' οὐτ' ἔδρασ' οὐτ' εἶδον ὅστις ἦν ὁ δρῶν,
οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.

240

ΚΡ. εὖ γε στοχάζει ἀποφάργνυσαι κύκλω
τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.

ΦΥ. τὰ δεινὰ γάρ τοι προστίθῃσ' ὅκνον πολύν.

ΚΡ. οὐκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει;

ΦΥ. καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως
θάψας βέβηκε ἀπὶ χρωτὶ διψίαν
κόνιν παλύνας κάφαγιστεύσας ἅ χρεή.

245

ΚΡ. τί φῆς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;

ΦΥ. οὐκ οἶδ'. ἐκεῖ γὰρ οὔτε του γενῆδος ἦν
πλήγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῇ
καὶ χέρσος, ἀρρῶξ οὐδ' ἐπημαξευμένη
τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκοπὸς
δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὗ,
λεπτὴ δ' ἄγος φεύγοντος ὥς ἐπὴν κόνις.
σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.

250

λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο
πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.

255

εἷς γάρ τις ἦν ἕκαστος οὕξειργασμένος,
κοῦδεις ἐναργής, ἀλλ' ἔφευγε * μὴ εἰδέναι.
ἡμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν,
καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν

260

τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναι
τὸ πρᾶγμα βουλευσάντι μήτ' εἰργασμένῳ.
τῶλος δ', ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,
λέγει τις ἐς, ὅς πάντας ἐς πέδον κᾶρα

265

- νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἶχομεν 270
οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς
πράξαιμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον
σοὶ τοῦργον εἶη τοῦτο κοῦχὶ κρυπτέον.
καὶ ταῦτ' ἐνίκα, καὶ μὲ τὸν δυσδαίμονα
πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν. 275
πάρειμι δ' ἄκων οὐχ ἑκούσιν, οἶδ' ὅτι
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.
XO. ἄναξ, ἐμοί τοι, μή τι καὶ θεήλαον
τοῦργον τόδ' * ἦ, ξύννοια βουλεύει πάλαι.
KP. παῦσαι, πρὶν ὀργῆς καὶ μεστώσαι λέγων, 280
μὴ 'φευρεθῇς ἄνους τε καὶ γέρων ἄμα.
λέγεις γὰρ οὐκ ἀνεκτά, δαίμονες λέγων
πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
πότερον ὑπερτιμῶντες ὡς εὐεργέτην
ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας 285
ναοὺς πυρώσων ἦλθε ἀναθήματα
καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
ἦ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεοὺς;
οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί, 290
κρυφῇ κἀρα σείοντες, οὐδ' ὑπὸ ζυγῷ
λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.
ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος 295
κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
τούδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς πρὸς αἰσχυρὰ πράγμαθ' ἴστασθαι βροτῶν·
πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι,
ὅσοι δὲ μισθαρνοῦντες ἦνυσαν τάδε,
χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην.

ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
 εὖ τοῦτ' ἐπίστασ', ὄρκιος δέ σοι λέγω, 305
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
 οὐχ ὑμῖν Ἄιδης μῦθος ἀρκέσει, πρὶν ἂν
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
 ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον 310
 τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθηθ' ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσχροῶν λημμάτων τοὺς πλείονας
 ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.

ΦΥ. εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω ; 315

ΚΡ. οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις ;

ΦΥ. ἐν τοῖσιν ὥσιν ἢ πὶ τῇ ψυχῇ δάκνει ;

ΚΡ. τί δαί ; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου ;

ΦΥ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὧτ' ἐγώ.

ΚΡ. οἶμ' ὥς λάλημα δηλὸν ἐκπεφυκὸς εἶ. 320

ΦΥ. οὐκουν τό * γ' ἔργον τοῦτο ποιήσας ποτέ.

ΚΡ. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.

ΦΥ. φεῦ.

ἢ δεινὸν ᾧ δοκῇ γε καὶ ψευδῇ δοκεῖν.

ΚΡ. κόμψενε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
 φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι 325
 τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

ΦΥ. ἀλλ' εὐρεθείη μὲν μάλιστ', εἰ δὲ τοι
 ληφθῇ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,
 οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με.
 καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330
 σωθείς, ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟ. στρ.α'. πολλὰ τὰ δεινὰ κοῦδέν ἀνθρώπου δεινότερον πέλει·
 τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ 335
 χωρεῖ, περιβρυχίοισιν

περῶν ὑπ' οἰδμασιν,

θεῶν τε τὰν ὑπερτάταν, Γᾶν

ἄφθιτον, ἀκαμάταν ἀποτρύεται,
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεῖω γένει πολεῖων.

ἀντ.α'. *κουφονόων τε φύλον ὀρνίθων ἀμφιβαλὼν ἄγει 343

καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν φύσιν 345

σπείραισι δικτυοκλώστοις,

περιφραδῆς ἀνὴρ·

κρατεῖ δὲ μηχαναῖς ἀγραύλου

θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' 350

ἵππον ὃ ἔξεται ἀμφιλοφον ζυγὸν οὐρειὸν τ' ἀκμήτα ταῦρον.

στρ.β'. καὶ φθέγμα καὶ ἀνεμῶεν φρόνημα καὶ ἀστυνόμους 354

ὀργὰς ἐδιδάξατο καὶ δυσαύλων

πάγων *διαίθρεια καὶ

δύσομβρα φεύγειν βέλη,

παντοπόρος· ἄπορος ἐπ' οὐδὲν ἔρχεται 360

τὸ μέλλον· Ἄϊδα μόνον

φευῖξιν οὐκ ἐπάξεται·

νόσων δ' ἀμηχάνων φυγὰς ξυμπέφρασται.

ἀντ.β'. σοφόν τι τὸ μηχανοῦν τέχνας ὑπὲρ ἐλπίδ' ἔχων 365

ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει.

νόμους παρείρων χθονὸς

θεῶν τ' ἔνορκον δίκαν,

ὑψίπολις· ἄπολις, ὅτῳ τὸ μὴ καλὸν 370

ξύνεστι τόλμας χάριν.

μήτ' ἐμοὶ παρέστιος

γένοιτο μήτ' ἴσον φρονῶν, ὃς τὰδ' ἔρδοι. 375

ἐς δαιμόνιον τέρας ἀμφινόω

τόδε, πῶς εἰδὼς ἀντιλογήσω

τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.

ὦ δύστηνος

καὶ δυστήνου πατρὸς Οἰδιπόδα,

τί ποτ' ; οὐ δὴ πού σε γ' ἀπιστοῦσαν 380

τοῖς βασιλείοις *ἀπάγουσι νόμοις

καὶ ἐν ἀφροσύνῃ καθελόντες·

ψΥ. ἦδ' ἔστ' ἐκείνη τοῦργον ἢ ἔχειρασμένη·

- τὴνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων; 385
- ΧΟ. ὃδ' ἐκ δόμων ἄσφορρος ἐς δέον περᾶ.
- ΚΡ. τί δ' ἔστι; ποία ξύμμετρος προὔβην τύχη;
- ΦΥ. ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
 ψεύδει γὰρ ἡ ἴπινοια τὴν γνώμην. ἐπεὶ
 σχολῇ ποθ' ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ 390
 ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.
 ἀλλ' ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
 ἔοικεν ἄλλη μῆκος οὐδὲν ἡδονῇ,
 ἥκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,
 κόρην ἄγων τήνδ', ἣ καθευρέθη τάφον 395
 κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,
 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.
 καὶ νῦν, ἄναξ, τήνδ' αὐτός, ὥς θέλεις, λαβὼν
 καὶ κρίνε κἀξέλεγχ'. ἐγὼ δ' ἐλεύθερος
 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400
- ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβὼν;
- ΦΥ. αὐτὴ τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.
- ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φής;
- ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
 ἀπείπας. ἄρ' ἔνδηλα καὶ σαφῇ λέγω; 405
- ΚΡ. καὶ πῶς ὁράται καπὶληπτος ἡρέθη;
- ΦΥ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἤκομεν,
 πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπηπειλημένοι,
 πᾶσαν κόνιν σήραντες ἢ κατεῖχε τὸν
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ, 410
 καθήμεθ' ἄκρων ἐκ πάγων ὑπὴνεμοι,
 ὁσμήν ἀπ' αὐτοῦ μὴ βάλοι πεφευγότες,
 ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
 κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
 χρόνον τὰδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415
 μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
 καὶ καῦμ' ἔθαλπε· καὶ τότε' ἐξαίφνης χθονὸς
 τυφῶς αἰέρας σκηπτόν, οὐράνιον ἄχος,

πίμπλησι πεδίου, πᾶσαν αἰκίζων φόβην
 ὕλης πεδιάδος, ἐν δ' ἔμεστώθη μέγας 420
 αἰθήρ· μύσαντες δ' εἶχομεν θείαν νόσον.
 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
 ἡ παῖς ὀράται, ἀνακωκύνει πικρᾶς
 ὄρνιθος ὃξὺν φθόγγον, ὥς ὅταν κενῆς
 εὐνῆς νεοσσῶν ὄρφανὸν βλέψῃ λέχος· 425
 οὕτω δὲ χαῦτη, ψιλὸν ὥς ὀρᾶ νέκυν,
 γόοισιν ἐξώμωξεν, ἐκ δ' ἀρὰς κακὰς
 ἡρᾶτο τοῖσι τοῦργον ἐξεργασμένοις.
 καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν,
 ἔκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου 430
 χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμεῖς ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθύς οὐδὲν ἐκπεπληγμένην,
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435
 ἀλλ' ἡδέως ἔμοιγε κάλγεινῶς ἅμα.
 τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
 ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἦσσω λαβεῖν
 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας. 440

ΚΡ. σέ δῃ, σέ τὴν νεύουσαν ἐς πέδον κᾶρα,
 φῆς, ἡ καταρνεῖ μὴ δεδρακέναι τάδε ;

ΑΝ. καὶ φημὶ δρᾶσαι οὐκ ἀπαρνοῦμαι τὸ μῆ.

ΚΡ. σὺ μὲν κομίζεις ἂν σεαυτὸν ἢ θέλεις
 ἔξω βαρείας αἰτίας ἐλεύθερον· 445
 σὺ δ' εἶπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
 ἥδης τὰ κηρυχθέντα μὴ πράσσειν τάδε ;

ΑΝ. ἥδη· τί δ' οὐκ ἔμελλον ; ἐμφανῇ γὰρ ἦν.

ΚΡ. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους ;

ΑΝ. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε 450
 οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη,
 οἱ τοῦσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.

- οὐδὲ σθένειν τοσοῦτον φόβον τὰ σὰ
 κηρύγμαθ', ὥστ' ἄγραπτα κἀσφαλῇ θεῶν
 νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455
- οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' αἰεί ποτε
 ζῇ ταῦτα, κοῦδεῖς οἶδεν ἐξ ὅτου ἴφάνη.
 τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
 φρόνημα δεῖσασ', ἐν θεοῖσι τὴν δίκην
 δώσειν· θανουμένη γὰρ ἐξήδη, τί δ' οὔ; 460
- κεῖ μὴ σὺ προῦκήρυξας. εἰ δὲ τοῦ χρόνου
 πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
 ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς
 ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
 οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465
- παρ' οὐδὲν ἄλγος· ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς
 μητρὸς θανόντ' ἄθαπτον ἡνσχόμην νέκυν,
 κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
 σχεδόν τι μῶρῳ μωρίαν ὀφλίσκάνω. 470
- ΧΟ. δηλοῖ τὸ γέννημ' ὤμὸν ἐξ ὤμου πατρὸς
 τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.
- ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
 σίδηρον ὀπτὸν ἐκ πυρὸς περὶσκελῇ 475
- θραυσθέντα καὶ ῥαγέντα πλείστ' ἂν εἰσίδοις.
 σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
 φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
 αὕτη δ' ὑβρίζειν μὲν τότε' ἐξηπίστατο, 480
- νόμους ὑπερβαίνουσα τοὺς προκειμένους·
 ὕβρις δ', ἐπεὶ δέδρακεν, ἦδε δευτέρα,
 τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
 ἢ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
 εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
- ἀλλ' εἴτ' ἀδελφῆς εἴθ' *ὁμαιμονεστέρα

τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
 αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετον
 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευέσθαι τάφου. 490
 καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
 λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.
 φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεὺς
 τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.
 μισῶ γε μέντοι χῶταν ἐν κακοῖσί τις 495
 ἀλοὺς ἔπειτα τοῦτο καλλύνειν θέλῃ.

ΑΝ. θέλεις τι μεῖζον ἢ κατακτείνειαι μ' ἐλῶν;

ΚΡ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ΑΝ. τί δῆτα μέλλεις; ὥς ἐμοὶ τῶν σῶν λόγων
 ἀρεστὸν οὐδέν, μηδ' ἀρεσθείη ποτέ, 500
 οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανδάνοντ' ἔφυ.
 καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
 κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
 τιθείῃσα; τούτοις τοῦτο πᾶσιν ἀνδάνειν
 λέγοιτ' ἂν, εἰ μὴ γλῶσσαν * ἐγκλείσαι φόβος. 505
 ἀλλ' ἢ τυραννὶς πολλὰ τ' ἄλλ' εὐδαιμονεῖ
 καῖεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.

ΚΡ. σὺ τοῦτο μούνη τῶνδε Καδμείων ὀρᾷς.

ΑΝ. ὀρώσι χοῦτοι· σοὶ δ' ὑπὶλλουσι στόμα.

ΚΡ. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς; 510

ΑΝ. οὐδέν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους σέβειν.

ΚΡ. οὐκουν ὅμαιμος χῶ καταντίον θανών;

ΑΝ. ὅμαιμος ἐκ μιᾶς τε καὶ ταύτου πατρός.

ΚΡ. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾷς χάριν;

ΑΝ. οὐ μαρτυρήσει ταῦθ' ὁ καθθανὼν νέκυς. 515

ΚΡ. εἴ τοί σφε τιμᾷς ἐξ ἴσου τῷ δυσσεβεῖ.

ΑΝ. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.

ΚΡ. πορθῶν δὲ τήνδε γῆν· ὁ δ' ἀντιστὰς ὕπερ.

ΑΝ. ὅμως ὁ γ' Ἀιδης τοὺς νόμους τούτους παθεῖ.

ΚΡ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. 520

- ΑΝ. τίς οἶδεν εἰ κάτω ὅστιν εὐαγῇ τάδε ;
 ΚΡ. οὔτοι ποθ' οὐχθρός, οὐδ' ὅταν θάνῃ, φίλος.
 ΑΝ. οὔτοι συνέχθαι, ἀλλὰ συμφιλεῖν ἔφυν.
 ΚΡ. κάτω νυν ἔλθοῦς, εἰ φιλήτεον, φίλει
 κείνους· ἐμοῦ δὲ ζώντος οὐκ ἄρξει γυνή. 525
- ΧΟ. καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνῃ,
 φιλάδελφα κάτω δάκρυ' εἰβομένη·
 νεφέλῃ δ' ὀφρύων ὕπερ αἱματόεν
 ῥέθος αἰσχύνει,
 τέγγουσ' εὐῶπα παρειάν. 530
- ΚΡ. σὺ δ', ἥ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη
 λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
 τρέφων δύ' ἅτα κἀπαναστάσεις θρόνων,
 φέρ' εἰπέ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου
 φήσεις μετασχεῖν, ἥ ἔομεῖ τὸ μὴ εἰδέναι ; 535
- ΙΣ. δέδρακα τοὔργον, εἴπερ ἦδ' ὁμορροθεῖ,
 καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.
 ΑΝ. ἀλλ' οὐκ ἑάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
 οὔτ' ἠθέλησας οὔτ' ἐγὼ κοινωσάμην.
 ΙΣ. ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
 ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. 540
- ΑΝ. ὦν τοὔργον, Ἀιδῆς χοῖ κάτω ξυνίστορες·
 λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλῃν.
 ΙΣ. μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ
 θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι. 545
- ΑΝ. μή μοι θάνῃς σὺ κοινά, μηδ' ἂ μὴ ὅτιγες
 ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγώ.
 ΙΣ. καὶ τίς βίος μοι σοῦ λελειμμένη φίλος ;
 ΑΝ. Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.
 ΙΣ. τί ταῦτ' ἀνιᾶς μ', οὐδὲν ὠφελουμένη ; 550
- ΑΝ. ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἔν σοι γελῶ.
 ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ ;
 ΑΝ. σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν.
 ΙΣ. οἴμοι τάλαινα, κἀμπλάκω τοῦ σοῦ μύρου ;

- AN. σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. 555
- ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
- AN. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.
- ΙΣ. καὶ μὴν ἴση νῶν ἐστιν ἡ 'ξομαρτία.
- AN. θάρσει. σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανούσιν ὠφελεῖν. 560
- KP. τὼ παῖδέ φημι τώδε τὴν μὲν ἀρτίως
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.
- ΙΣ. οὐ γὰρ ποτ', ὦνιξ, οὐδ' ὅς ἂν βλάβστη μένει
νοὺς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
- KP. σοὶ γοῦν, ὅθ' εἴλου σὺν κακοῖς πράσσειν κακά. 565
- ΙΣ. τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον;
- KP. ἀλλ' ἦδε μέντοι μὴ λέγ'. οὐ γὰρ ἔστ' ἔτι.
- ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου;
- KP. ἀρώσιμοι γὰρ χατέρων εἰσὶν γυῖα.
- ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδὲ τ' ἦν ἡρμοσμένα. 570
- KP. κακὰς ἐγὼ γυναικας νύεσι στυγῶ.
- *AN. ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.
- KP. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
- *ΧΟ. ἦ γὰρ στερήσεις τῆσδε τὸν σαντοῦ γόνον;
- KP. "Αἰδὴς ὁ παύσων τοῦσδε τοὺς γάμους ἔφν. 575
- *ΧΟ. δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν.
- KP. καὶ σοὶ γε κἄμοί. μὴ τριβὰς ἔτ', ἀλλὰ νιν
κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρὴ
γυναικας εἶναι τάσδε μὴδ' ἀνειμένας.
φεύγουσι γὰρ τοι χοὶ θρασεῖς, ὅταν πέλας 580
ἦδῃ τὸν "Αἰδην εἰσορῶσι τοῦ βίου.
- ΧΟ. στρ.α'. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰὼν.
οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας
οὐδὲν ἐλλείπει, γενεᾶς ἐπὶ πληθὸς ἔρπον· 585
ὁμοιον ὥστε ποντίαις
- 5 οἶδμα δυσπνόοις ὅταν
Θρήσσαισιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς,
κιλινδὲι βυσσόθεν κελαινὰν 590

- θίνα καὶ δυσάνεμον,
 στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.
 ἀντ.α'. ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρώμαι 593
 πῆματα ἔφθιμένων ἐπὶ πῆμασι πίπτουτ', 595
 οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
 θεῶν τις, οὐδ' ἔχει λύσιν.
 5 νῦν γὰρ ἐσχάτας ὑπὲρ
 ρίζας *ἐτέτατο φάος ἐν Οἰδίπου δόμοις. 600
 κατ' αὖ νιν φοινία θεῶν τῶν
 νερτέρων ἀμᾶ κόνις
 λόγου τ' ἄνοια καὶ φρενῶν Ἑρινύς.
 στρ.β'. τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν
 ὑπερβασία κατάσχοι, 605
 τὰν οὔθ' ὕπνος αἰρεῖ ποθ' ὁ παντογῆρως
 οὔτ' *ἀκάμαντες θεῶν
 5 μῆνες, ἀγῆρῳ δὲ χρόνῳ δυνάστας
 κατέχεις Ὀλύμπου
 μαρμαρόεσσαν αἴγλαν. 610
 τό τ' ἔπειτα καὶ τὸ μέλλον
 καὶ τὸ πρὶν ἐπαρκέσει
 10 νόμος ὅδ', οὐδὲν *ἔρπων
 θνατῶν βίῳ πάμπολις ἐκτὸς αἴτας.
 ἀντ.β'. ἃ γὰρ δὴ πολύπλαγκτος ἐλπὶς 615
 πολλοῖς μὲν ὄνασις ἀνδρῶν,
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων
 εἰδότει δ' οὐδὲν ἔρπει,
 5 πρὶν πυρὶ θερμῷ πόδα τις προσαύσῃ.
 σοφία γὰρ ἔκ του 620
 κλεινὸν ἔπος πέφανται,
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
 τῷδ' ἔμμεν ὅτῳ φρένας
 10 θεὸς αἶγει πρὸς αἴταν·
 πράσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς αἴτας. 625
 οὔδε μὲν Αἴμων, παίδων τῶν σῶν

νέατον γέννημ'· ἄρ' ἀχνύμενος

[τῆς μελλογάμου]

τάλιδος ἤκει μύρον Ἀντιγόνης,

ἀπάτας λεχέων ὑπεραλγῶν ;

630

ΚΡ. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.

ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων

τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει ;

ἦ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι ;

ΑΙΜΩΝ.

πάτερ, σὸς εἰμι· καὶ σύ μοι γνώμας ἔχων

635

χρηστὰς ἀπορβοῖς, αἷς ἔγωγ' ἐφέψομαι.

ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος

μείζων φέρεσθαι σοῦ καλῶς ἡγουμένου.

ΚΡ. οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,

γνώμης πατρῴας πάντ' ὀπισθεν ἐστάναι.

640

τούτου γὰρ οὐνεκ' ἄνδρες εὗχονται γονὰς

κατηκόους φύσαντες ἐν δόμοις ἔχειν,

ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,

καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.

ὅστις δ' ἀνωφέλητα φιτύνει τέκνα,

645

τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόνους

φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων ;

μή νῦν ποτ', ὦ παῖ, τὰς φρένας *γ' ὑφ' ἡδοιῆς

γυναικὸς οὐνεκ' ἐκβύλης, εἰδὼς ὅτι

ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,

650

γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ

γένοιτ' ἂν ἔλκος μείζον ἢ φίλος κακός ;

ἀλλὰ πτύσας ὥσεί τε δυσμενῇ μέθες

τὴν παιδ' ἐν ᾧ Αἰδοῦ τήνδε νυμφεύειν τινί.

ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ

655

πύλεως ἀπιστήσασαν ἐκ πάσης μόνην,

ψευδῇ γ' ἐμαυτὸν οὐ καταστήσω πόλει,

ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία

ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει

- ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανείται καὶ πόλει δίκαιος ὢν.
 ὅστις δ' ὑπερβάς ἢ νόμους βιάζεται,
 ἢ τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
 ἀλλ' ὅν πόλις στήσειε, τοῦδε χρὴ κλύειν
 καὶ σμικρὰ καὶ δίκαια καὶ τὰναντία.
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον κἀγαθὸν παραστάτην.
 ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις τ' ὄλλυσιν, ἧδ' ἀναστάτους
 οἴκους τίθησιν· ἧδε σὺν μάχῃ δορὸς
 τροπὰς καταρρήγνυσσι· τῶν δ' ὀρθομένων 675
 σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἥσσητέα.
 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν.
 κοῦκ ἂν γυναικῶν ἦσσονες καλοίμεθ' ἂν. 680
- ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
 λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.
- ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
 πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.
 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
 οὗτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
 γένοιτο μέντ' αὖ χατέρῳ καλῶς ἔχον.
 σοῦ δ' οὖν πέφυκα πάντα προσσκοπεῖν ὅσα
 λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
 τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ
 λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων 690
 ἐμοὶ δ' ἀκρύειν ἔσθ' ὑπὸ σκότου τάδε,
 τὴν παῖδα ταύτην οἷ' ὁδύρεται πόλις.

πασῶν γυναικῶν ὡς ἀναξιώτατη
 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει,
 695 ἥ τις τὸν αὐτῆς αὐτάδελφον ἐν φοναῖς
 πεπτῶτ' ἄθαπτον μήθ' ὑπ' ὤμηστων κυνῶν
 εἶασ' ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινός·
 οὐχ ἦδε χρυσῆς ἄξία τιμῆς λαχεῖν;
 τοιάδ' ἐρεμνὴ σίγ' ἐπέρχεται φάτις.
 700 ἐμοὶ δὲ σοῦ πρᾶσσοντος εὐτυχῶς, πάτερ,
 οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
 τί γὰρ πατὴρ θάλλοντος εὐκλείας τέκνοις
 ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
 μή νυν ἐν ἥθος μοῦνον ἐν σαρτῷ φόρει,
 705 ὡς φῆς σύ, κοῦδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
 ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
 ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
 οὗτοι διαπτυχθέντες ὥφθησαν κενοί.
 710 ἀλλ' ἄνδρα, κεῖ τις ἢ σοφός, τὸ μαρθάνειν
 πολλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
 ὄρῳ παρὰ ρείθροισι χειμάρροισι ὅσα
 δένδρων ὑπέικει, κλῶνας ὡς ἐκσώζεται,
 τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
 715 αὐτῶς δὲ ναὸς ὅστις ἐγκρατὴ πόδα
 τείνας ὑπέικει μηδέν, ὑπτίοις κάτω
 στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
 ἀλλ' εἴκε θυμῷ καὶ μετάστασιν δίδου.
 γνώμη γὰρ εἴ τις κῦπ' ἐμοῦ νεωτέρου
 πρόσσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ
 720 φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων
 εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ρέπειν,
 καὶ τῶν λεγόντων εὖ καλὸν τὸ μαρθάνειν.
 XO. ἄναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
 μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλᾶ.
 725 KP. οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ
 φρονεῖν ὑπ' ἀνδρὸς τηλικούδε τὴν φύσιν;

- ΑΙ. μηδὲν τὸ μὴ δεκαίον· εἰ δ' ἐγὼ νέος,
οὐ τὸν χρόνον χρή μᾶλλον ἢ τάργᾳ σκοπεῖν.
- ΚΡ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν ; 730
- ΑΙ. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακοὺς.
- ΚΡ. οὐχ ἦδε γὰρ τοιᾷδ' ἐπείληπται νόσφ ;
- ΑΙ. οὗ φησι Θήβης τῇσδ' ὁμόπολιν λεώς.
- ΚΡ. πόλις γὰρ ἡμῖν ἀμέ χρή τάσσειν ἐρεῖ ;
- ΑΙ. ὀρᾷς τόδ' ὥς εἴρηκας ὥς ἄγαν νέος ; 735
- ΚΡ. ἄλλω γὰρ ἢ 'μοὶ χρή * με τῇσδ' ἄρχειν χθονός ;
- ΑΙ. πόλις γὰρ οὐκ ἔσθ' ἦτις ἀνδρός ἐσθ' ἐνός.
- ΚΡ. οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται ;
- ΑΙ. καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.
- ΚΡ. ὅδ', ὥς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740
- ΑΙ. εἴπερ γυνὴ σύ· σοὺ γὰρ οὖν προκῆδομαι.
- ΚΡ. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.
- ΑΙ. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὀρώ.
- ΚΡ. ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων ;
- ΑΙ. οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν. 745
- ΚΡ. ὦ μιᾶρὸν ἦθος καὶ γυναικὸς ὕστερον.
- ΑΙ. οὗ * τᾶν ἔλοις ἦσσω γε τῶν αἰσχυρῶν ἐμέ.
- ΚΡ. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.
- ΑΙ. καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νερτέρων.
- ΚΡ. ταύτην ποτ' οὐκ ἔσθ' ὥς ἐτι ζῶσαν γαμείς. 750
- ΑΙ. ἦδ' οὖν θανεῖται καὶ θανούσ' ὀλεῖ τινά.
- ΚΡ. ἦ καπαπειλῶν ὧδ' ἐπεξέρχει θρασύς ;
- ΑΙ. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν ;
- ΚΡ. κλαίων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.
- ΑΙ. εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755
- ΚΡ. γυναικὸς ὧν δούλευμα, μὴ κώτιλλέ με.
- ΑΙ. βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν ;
- ΚΡ. ἄληθες ; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι,
χαίρων ἐπὶ ψόγοισι δεινάσεις ἐμέ.
ἄγετε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα
παρόντι θνήσκῃ πλησία τῷ νυμφίῳ. 760

- ΑΙ. νῦν δὴ τ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,
οὐθ' ἧδ' ὀλείται πλησία, σύ τ' οὐδαμὰ
τοῦμόν προσόψει κράτ' ἐν ὀφθαλμοῖς ὄρων,
ὥς τοῖς θέλουσι τῶν φίλων μαῖνῃ συνών. 765
- ΧΟ. ἀνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
νοῦς δ' ἐστὶ τηλικούτος ἀλγήσας βαρύς.
- ΚΡ. δράτω, φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών·
τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου.
- ΧΟ. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς ; 770
- ΚΡ. οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.
- ΧΟ. μόρφω δὲ ποίῳ καὶ σφε βουλευεῖ κτανεῖν ;
- ΚΡ. ἄγων ἔρημος ἔνθ' ἂν ἡ βροτῶν στίβος
κρύψῃ πετρώδει ζῶσαν ἐν κατώρυχι,
φορβῆς τοσοῦτον ὥς ἄγος μόνον προθείς,
ὅπως μίasma πᾶς ὑπεκφύγῃ πόλις. 775
κάκεϊ τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,
αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
ἡ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780
- ΧΟ. στρ. Ἔρωσ ἀνίκατε μάχαν,
Ἔρωσ, ὃς ἐν κτήμασι πίπτεις,
ὃς ἐν μαλακαῖς παρειαιῖς
νεάνιδος ἐννυχεύεις,
5 φοιτᾷς δ' ὑπερπόντιος ἔν τ' ἀγρονόμοις αὐλαῖς· 785
καί σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς
οὐθ' ἀμερίων ἐπ' ἀνθρώπων, ὃ δ' ἔχων μέμνηεν. 790
- ἀντ. σὺν καὶ δικαίων ἀδίκους
φρένας παρασπᾶς ἐπὶ λῶβα·
σὺν καὶ τόδε νεῖκος ἀνδρῶν
ξύναιμον ἔχεις ταραξας·
5 νικᾷ δ' ἐναργῆς βλεφάρων ἥμερος εὐλέκτρον 795
νύμφας, τῶν μεγάλων † πάρεδρος ἐν ἀρχαῖς
θεσμῶν· ἄμαχος γὰρ ἐμπαίζει θεὸς Ἀφροδίτα.
800
νῦν δ' ἦδη γὰρ καὶ τὸς θεσμῶν

ἔξω φέρομαι τάδ' ὀρών, ἴσχειν δ'
οὐκέτι πηγάς δύναμαι δακρύων,
τὸν παγκοίταν ὅθ' ὀρῶ θάλαμον
τὴνδ' Ἀντιγόνην ἀνύτουσαν.

805

ΑΝ. στρ.α'. ὀράτ' ἔμ', ὦ γὰρ πατρίας πολῖται,
τὰν νεάταν ὁδὸν
στείχουσιν, νεάτον δὲ φέγγος
λεύσσουσαν ἀελίου,

5 κοῦποτ' αὖθις· ἀλλὰ μ' ὁ παγκοίτας Ἄιδας ζῶσαν ἄγει
τὰν Ἀχέροντος

810

ἀκτάν, οὐθ' ὑμεναίων

ἔγκληρον, οὐτ' *ἐπινύμφειός πώ μέ τις ὕμνος
ὑμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

815

ΧΟ. οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
ἐς τόδ' ἀπέρχει κεῦθος νεκύοις,
οὔτε φθινάσιν πληγείσα νόσοις
οὔτε ξιφέων ἐπίχειρα λαχοῦσ',
ἀλλ', αὐτόνομος, ζῶσα μόνη δὴ
θνητῶν Ἀΐδην καταβήσει.

820

ΑΝ. ἀντ.α'. ἤκουσα δὴ λυγροτάταν ὀλέσθαι
τὰν Φρυγίαν ξέναν

Ταντάλου Σιπύλῳ πρὸς ἄκρῳ,

825

τὰν κισσὸς ὥς ἀτενῆς

5 πετραία βλάστα δάμασεν, καὶ νιν ὄμβρῳ τακομέναν,
ὥς φάτις ἀνδρῶν,

χιῶν τ' οὐδαμὰ λείπει,

830

τέγγει δ' ὑπ' ὀφρῦσι παγκλαύτοις δειράδας· ἃ με
δαίμων ὁμοιοτάταν κατευνάζει,

ΧΟ. ἀλλὰ θεός τοι καὶ θεογεννῆς,
ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς.

835

καίτοι φθιμένῳ μέγ' ἀκοῦσαι

τοῖς ἰσοθέοις ἔγκληρα λαχεῖν

[ζῶσαν καὶ ἔπειτα θανούσαν.]

ΑΝ. στρ.β'. οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρώων,

838

οὐκ * οὐλομένην ὑβρίζεις, 840

ἀλλ' ἐπίφαντον ;

ὦ πόλις, ὦ πόλεως

5 πολυκτήμενες ἄνδρες.

ἰὼ Διρκαῖαι κρῆναι Θήβας τ'

εὐαρμάτου ἄλσος, ἔμπας 845

ξυμμάρτυρας ἕμ' ἐπικτῶμαι,

οἷα φίλων ἄκλαυτος, οἷοις νόμοις

10 πρὸς * ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταίνιου·

ἰὼ δύστανος, 850

† οὗτ' ἐν βροτοῖσιν οὗτ' ἐν νεκροῖσιν

μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν.

ΧΟ. προβᾶσ' ἐπ' ἔσχατον θράσους

15 ὑψηλὸν ἐς Δίκας βάθρον

προσέπεσες, ὦ τέκνον, πολὺ. 855

πατρῶον δ' ἐκτίνεις τιν' ἄθλον.

ΑΝ. ἀντ.β'. ἔψανσας ἀλγεινοτάτας ἔμοι μερίμνας,

πατρὸς τριπόλιστον οἶκτον

τοῦ τε πρόπαντος

ἀμετέρου πότμου 860

5 κλεινοῖς Λαβδακίδαισιν.

ἰὼ ματρῶαι λέκτρων ἄται

κοιμήματά τ' αὐτογέννητ'

ἐμῷ πατρὶ δυσμόρῳ ματρός, 865

οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·

10 πρὸς οὗς ἀραίος, ἄγαμος, ἄδ' ἐγὼ μέτοικος ἔρχομαι.

ἰὼ δυσπότμων

κασίγνητε γάμων κυρήσας, 870

θανῶν ἔτ' οὖσαν κατήναρές με.

ΧΟ. σέβειν μὲν εὐσεβειά τις,

15 κράτος δ', ὅτῳ κράτος μέλει,

παραβατὸν οὐδαμῇ πέλει,

σέ δ' αὐτόγνωτος ὤλεσ' ὀργά. 875

ΑΝ. ἐπ. ἄκλαυτος, ἄφιλος, ἀνυμέναιος

- ταλαίφρων ἄγομαι τάνδ' ἐτοίμαν ὁδόν.
οὐκέτι μοι τόδε λαμπάδος ἱερὸν ὄμμα
θέμις ὄρᾶν ταλαίνῃ. 880
- 5 τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδεὶς φίλων στενάζει.
- ΚΡ. ἄρ' ἴστ', ἀοιδὰς καὶ γόους πρὸ τοῦ θανεῖν,
ὥς οὐδ' ἂν εἰς παύσαιτ' ἄν, εἰ χρεῖη λέγειν ;
οὐκ ἄξεσθ' ὥς τάχιστα, καὶ κατηρεφεί 885
τύμβῳ περιπτύξαντες, ὥς εἴρηκ' ἐγώ,
* ἄφετε μόνην ἔρημον, εἴτε χρεὶ θανεῖν
εἴτ' ἐν τοιαύτῃ ζῶσα * τυμβεύσει στέγη·
ἡμεῖς γὰρ ἀγνοὶ τοῦπὶ τήνδε τὴν κόρην·
μετοικίας δ' οὖν τῆς ἄνω στερήσεται. 890
- ΑΝ. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
οἴκησις αἰΐφρουρος, οἳ πορεύομαι
πρὸς τοὺς ἐμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς
πλείστον δέδεκται Περσέφασσ' ὀλωλότων·
ὧν λισσθία ἔγω καὶ κάκιστα δὴ μακρῷ 895
κάτειμι, πρίν μοι μοῖραν ἐξήκειν βίου.
ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
φίλη μὲν ἦξειν πατρί, προσφιλὴς δὲ σοί,
μῆτερ, φίλη δὲ σοί, κασίγνητον κάρα.
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ 900
ἔλουσα κακόσμησα κάπιτυμβίους
χοὰς ἔδωκα· νῦν δέ, Πολύνεικες, τὸ σὸν
δέμας περιστέλλουσα τοιάδ' ἄρυνναι.
καίτοι σ' ἐγὼ ἔτιμησα τοῖς φρονοῦσιν εἶ.
οὐ γάρ ποτ' οὔτ' ἂν εἰ τέκνων μήτηρ ἔφυν 905
οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
βία πολιτῶν τόνδ' ἂν ἠρόμην πόνον.
τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω ;
πόσις μὲν ἂν μοι κατθανόντος ἄλλος ᾦν,
καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον,
μητρὸς δ' ἐν Ἀίδου καὶ πατρὸς κεκευθότιον, 910

οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.

τοιῶδ' ἐμέντοι σ' ἐκπροτιμήσας' ἐγὼ

νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν

καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κára.

915

καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν

ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου

μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,

ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος

ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς·

920

ποῖαν παρεξελθοῦσα δαιμόνων δίκην;

τί χρή με τὴν δύστηνον εἰς θεοὺς ἔτι

βλέπειν; τίν' αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ

τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.

ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ,

925

παθόντες ἂν ξυγγυνοίμεν ἡμαρτηκότες·

εἰ δ' οἶδ' ἀμαρτάνουσι, μὴ πλείω κακὰ

πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

ΧΟ. ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ

ψυχῆς ῥίπαι τήνδε γ' ἔχουσιν.

930

ΚΡ. τοιγὰρ τούτων τοῖσιν ἄγουσιν

κλαύμαθ' ὑπάρξει βραδυτήτος ὕπερ.

ΑΝ. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω

τοῦπος ἀφίκεται.

†ΚΡ. θαρσεῖν οὐδὲν παραμυθοῦμαι

μὴ οὐ τάδε ταύτη κατακυροῦσθαι.

935

ΑΝ. ὦ γῆς Θήβης ἄστρ' πατρῶν

καὶ θεοὶ προγενεῖς,

ἄγομαι δὴ κοῦκέτι μέλλω.

λεύσσετε, Θήβης οἱ κοιρανίδαι,

940

τὴν *βασιλειδᾶν μούνην λαιπήν,

οἷα πρὸς οἶων ἀνδρῶν πάσχω,

τὴν εὐσεβίαν σεβίσασα.

ΧΟ. στρ.α' ἔτλα καὶ Δανάας οὐράνιον φῶς

ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς·

945

- κρυπτομένα δ' ἐν τυμβήρῃ θαλάμῳ κατεζεύχθη
καίτοι *καὶ γενεῇ τίμιος, ὦ παῖ παῖ,
5 καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους. 950
ἀλλ' ἂ μοιριδίᾳ τις δύνασις δεινά·
οὔτ' ἂν νιν *ὄλβος οὔτ' Ἄρης, οὐ πύργος, οὐχ ἀλίκτυποι
κελαινὰ νᾶες ἐκφύγοιεν.
- ἀντ.α' ζεύχθη δ' *ὀξύχολος παῖς ὁ Δρύαντος, 955
Ἴδωνῶν βασιλεύς, κερτομίους ὀργαῖς
ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.
οὔτω τᾶς μανίας δεινὸν ἀποστάζει
- 5 ἀνθηρόν τε μένος. κείνος ἐπέγνω μανίαις 960
ψαύων τὸν θεὸν ἐν κερτομίους γλώσσαις.
παύεσκε μὲν γὰρ ἐνθέους γυναικάς· εὐῖόν τε πῦρ,
φιλαύλους τ' ἠρέθιζε Μούσας. 965
- στρ.β' παρὰ δὲ Κνανεᾶν *σπιλάδων διδύμας ἀλὸς
ἄκται Βοσπόριαι ἰδ' ὁ Θρηκῶν — υ —
Σαλμυδησός, ἴν' ἀγχιπόλις Ἄρης 970
δισσοῖσι Φινείδαις
- 5 εἶδεν ἀρατὸν ἔλκος 975
τυφλωθέν ἐξ ἀγρίας δάμαρτος
ἀλὸν ἀλαστόροισιν ὀμμάτων κύκλοις
*ἀραχθέντων ὑφ' αἱματηραῖς
χείρεσσι καὶ κερκίδων ἀκμαῖσιν.
- ἀντ.β' κατὰ δὲ τακόμενοι μέλει μελέαν πάθαν 977
κλαῖον ματρός, ἔχοντες ἀνύμφευτον γονάιν 980
ἂ δὲ σπέρμα μὲν ἀρχαιογόνων [υ]
ἄντας Ἐρεχθεῖδαν,
- 5 τηλεπόροις δ' ἐν ἄντροις 985
τράφη θυέλλαισιν ἐν πατρώαις
Βορέας ἄμιππος ὀρθόποδος ὑπὲρ πάγου
θεῶν παῖς· ἀλλὰ κῦπ' ἐκείνη
Μοῖραι μακράωνες ἔσχον, ὦ παῖ.

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν

δὺ' ἐξ ἑνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ
αὕτη κέλευθος ἐκ προηγητοῦ πέλει.

990

ΚΡ. τί δ' ἔστιν, ὦ γεραῖε Τειρεσία, νέον;

ΤΕ. ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.

ΚΡ. οὐκ οὐν πάρος γε σῆς ἀπεστάτου φρενός.

ΤΕ. τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.

ΚΡ. ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα.

995

ΤΕ. φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.

ΚΡ. τί δ' ἔστιν; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.

ΤΕ. γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.

εἰς γὰρ παλαιὸν θάκον ὀρνιθοσκόπον

ἵζων, ἣν ἦν μοι παντὸς οἰωνοῦ λιμήν,

1000

ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ

κλάζοντας οἷστρω καὶ βεβαρβαρωμένῳ

καὶ σπώντας ἐν χηλαῖσιν ἀλλήλους φοναῖς

ἔγνω· πτερῶν γὰρ ροῖβδος οὐκ ἄσημος ἦν.

εὐθὺς δὲ δείσας ἐμπύρων ἐγενόμην

1005

βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων

Ἡφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῶ

μυδῶσα κηκὶς μηρίων ἐτήκετο

κάτυφε κἀνέπτυε, καὶ μετάρσιοι

χολαὶ διεσπείροντο, καὶ καταρρυεῖς

1010

μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα

φθίνοντ' ἀσῆμων ὀργίων μαντεύματα.

ἐμοὶ γὰρ οὗτος ἡγεμών, ἄλλοις δ' ἐγώ.

καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.

1015

βωμοὶ γὰρ ἡμῖν ἐσχάται τε παντελεῖς

πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς

τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.

κατ' οὐ δέχονται θυστάδας λιτὰς ἔτι

θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα,

1020

οὐδ' ὄρνις εὐσήμευς ἀπορροιβδεῖ βοάς,

ἀνδροφθόρου βεβρώτες αἵματος λίπος.

- ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
 τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν·
 ἐπεὶ δ' ἁμάρτη, κείνος οὐκέτ' ἔστ' ἀνὴρ
 ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
 πεσὼν ἀκείται μηδ' ἀκίνητος πέλει.
 αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
 ἀλλ' εἴκε τῷ θανόντι, μηδ' ὀλωλότα
 κέντει. τίς ἄλκῃ τὸν θανόντ' ἐπικτανεῖν;
 εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
 ἡδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.
- ΚΡ. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ
 τοξεύετ' ἀνδρὸς τοῦδε, κοῦδὲ μαντικῆς
 ἄπρακτος ὑμῖν εἰμι, τῶν *ὑπαὶ γένους
 ἐξημπολήμαι κάκπεφόρτισμαι πάλαι.
 κερδαίνεται, ἐμπολᾶτε *τὰπὸ Σάρδεων
 ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
 χρυσόν· τάφῳ δ' ἐκείνον οὐχὶ κρύψετε,
 οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν
 φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους,
 οὐδ' ὥς μίasma τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κείνον· εὖ γὰρ οἶδ' ὅτι
 θεοὺς μαίνειν οὔτις ἀνθρώπων σθένει.
 πίπτουσι δ', ὦ γεραιὲ Τειρεσία, βροτῶν
 χοῖ πολλὰ δεινοὶ πτώματ' αἷσχρ', ὅταν λόγους
 αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.
- ΤΕ. φεῦ·
 ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται;
- ΚΡ. τί χρῆμα; ποῖον τοῦτο πάγκοινων λέγεις;
- ΤΕ. ὅσῳ κράτιστον κτημάτων εὐβουλία;
- ΚΡ. ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.
- ΤΕ. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.
- ΚΡ. οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.
- ΤΕ. καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.
- ΚΡ. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.

- TE. τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.
 KP. ἄρ' οἶσθα ταγούς ὄντας ἂν λέγῃς λέγων;
 TE. οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.
 KP. σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.
 TE. ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι. 1060
 KP. κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.
 TE. οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος;
 KP. ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.
 TE. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
 τρόχους ἀμιλλητῆρας ἡλίου τελῶν, 1065
 ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἓνα
 νέκυν νεκρῶν ἁμοιβὸν ἀντιδοὺς ἔσει,
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω,
 ψυχὴν τ' ἀτίμως ἐν τάφῳ κατόκισας,
 ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν 1070
 ἁμοιον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
 τούτων σε λωβητῆρες ὑστεροφθόροι
 λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες, 1075
 ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
 καὶ ταῦτ' ἄβρησον εἰ κατηργυρωμένος
 λέγω. φανεῖ γάρ, οὐ μακροῦ χρόνου τριβὴ,
 ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις 1080
 ὅσων σπαράγματ' ἢ κύνες καθήγνισαν
 ἢ θῆρες, ἢ τις πτηνὸς οἰωνός, φέρων
 ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.
 τοιαῦτά σου, λυπεῖς γάρ, ὥστε τοξότης
 ἀφήκα θυμῷ καρδίας τοξεύματα 1085
 βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεῖ.
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
 γὼν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,
 καὶ γυνὴ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν

- τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει. 1090
- ΧΟ. ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.
ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
τῆνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
μὴ πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.
- ΚΡ. ἔγνωκα καὐτὸς καὶ ταρασσομαι φρένας· 1095
τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ
ἄτη πατάξαι θυμὸν ἐν δεινῷ πάρα.
- ΧΟ. εὐβουλίας δεῖ, παῖ Μενοικέως [Κρέον.]
- ΚΡ. τί δῆτα χρή δρᾶν; φράζε· πείσομαι δ' ἐγώ.
- ΧΟ. ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης 1100
ἄνες, κτίσον δὲ τῷ προκειμένῳ τάφον.
- ΚΡ. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρειαθεῖν;
- ΧΟ. ὅσον γ', ἄναξ, τάχιστα· συντέμνουσι γὰρ
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.
- ΚΡ. οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι 1105
τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.
- ΧΟ. δρᾶ νυν τάδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.
- ΚΡ. ὦδ' ὥς ἔχω στείχοιμ' ἄν· *ἴτ' ἴτ' ὁπάονες
οἳ τ' ὄντες οἳ τ' ἀπόντες, ἀξίνας χεροῖν
ὀρμᾶσθ' ἐλόντες εἰς ἐπόψιον τόπον. 1110
ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
αὐτός τ' ἔδησα καὶ παρῶν ἐκλύσομαι.
δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ἢ σώζοντα τὸν βίον τελεῖν.
- ΧΟ. στρ.α'. πολυώνυμε, Καδμείας νύμφας ἄγαλμα 1115
καὶ Διὸς βαρυβρεμέτα γένος, κλυτὰν ὅς ἀμφέπεις
Ἰταλίαν, μέδεις δὲ
παγκοίνοις Ἑλευσινίας 1120
Δηοῦς ἐν κόλποις,
ὦ Βακχεῦ, Βακχᾶν ματρόπολιν Θήβαν
ναίων παρ' ὑγρὸν Ἴσμηνοῦ ῥέεθρον,
ἀγρίου τ' ἐπὶ σπορᾷ δράκοντος· 1125
- ἀντ.α'. σέ δ' ὑπὲρ διλόφου πέτρας στέροψ ὕπωπε

Λιγνύς, ἔνθα Κωρύκiai Νύμφαι στείχουσι Βακχίδες,
Κασταλίας τε νῆμα.

1130

καί σε Νυσαιων ὀρέων

5 κισσῆρεις ὄχθαι

χλωρά τ' ἀκτὰ πολυστάφυλος πέμπει

* τῶν ἀμβρότων ἐπέων εὐαζόντων

Θηβαίας ἐπισκοποῦντ' ἀγυιάς·

1135

στρ.β. τὰν ἐκ πασῶν τιμῆς ὑπερτάταν πόλεων

ματρὶ σὺν κεραυνία·

καὶ νῦν, ὥς βιαίας

1140

ἔχεται πάνδαμος * ἀμὰ πόλις ἐπὶ νόσου,

μολεῖν καθαρσίῳ ποδὶ Παρνασίαν

ὑπὲρ κλιτύν, ἣ στονονέντα πορθμόν.

1145

ἀντ.β. * ὦ πῦρ πνεόντων * ἄστρον χοραγέ* καὶ νυχίω

φθεγμάτων ἐπίσκοπε,

παῖ Διὸς γένεθλον,

προφάνηθι Ναξίαις σαῖς ἄμα περιπόλοις

1150

5 * Θυίαισιν, αἷ σε μαινόμεναι πάννυχοι

χορεύουσι τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίονος,

1155

οὐκ ἔσθ' ὅποιον στάντ' ἂν ἀνθρώπου βίον

οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.

τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει

τὸν εὐτυχοῦντα τόν τε δυστυχοῦντ' αἰεῖ·

καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς.

1160

Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ,

σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,

λαβὼν τε χώρας παντελῇ μοναρχίαν

εὐθύνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·

καὶ νῦν ἀφείται πάντα. τὰς γὰρ ἡδονὰς

1165

ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ

ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.

πλουτεῖ τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,

- καὶ ζῇ τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπῇ
 τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
 ΧΟ. τί δ' αὖ τόδ' ἄχθος βασιλέων ἦκεις φέρων;
 ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἵτιοι θανεῖν.
 ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.
 ΑΓ. Αἴμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται.
 ΧΟ. πότερα πατρώας, ἢ πρὸς οἰκείας χερὸς;
 ΑΓ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μνηίσας φόνου.
 ΧΟ. ὦ μάντι, τοῦπος ὥς ἄρ' ὀρθὸν ἤνυσας.
 ΑΓ. ὥς ὦδ' ἐχόντων τᾶλλα βουλευεῖν πάρα.
 ΧΟ. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ
 δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
 ἦτοι κλύουσα παιδὸς ἢ τύχῃ πάρα.

ΕΥΡΥΔΙΚΗ.

- ὦ πάντες ἄστοί, τῶν λόγων ἐπησθόμην
 πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
 ὅπως ἰκοίμην εὐγμάτων προσήγορος.
 καὶ τυγχάνω τε κληῖθρ' ἀνασπαστοῦ πύλης
 χαλῶσα, καί με φθόγγος οἰκείου κακοῦ
 βάλλει δι' ὧτων· ὑπτία δὲ κλίνομαι
 δείσασα πρὸς δμωαῖσι κάποπλήσσομαι.
 ἀλλ' ὅστις ἦν ὁ μῦθος αὐθις εἵπατε·
 κακῶν γὰρ οὐκ ἤπειρος οὐσ' ἀκούσομαι.
 ΑΓ. ἐγώ, φίλῃ δέσποινα, καὶ παρῶν ἐρῶ,
 κούδεν παρήσω τῆς ἀληθείας ἔπος.
 τί γάρ σε μαλθάσσοιμ' ὅν ὦν ἐς ὕστερον
 ψευῆσται φανούμεθ'; ὀρθὸν ἀλήθει' αἰεί.
 ἐγὼ δὲ σφ' ποδαγὸς ἐσπόμην πόσει
 πεδίον ἐπ' ἄκρον, ἐνθ' ἔκειτο νηλεὲς
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
 καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν
 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν,
 λούσαντες ἀγνὸν λουτρόν, ἐν νεοσπάσιν

θαλλοῖς ὃ δὴ λᾷλειπτο συγκατήθομεν,
 καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
 χώσαντες, αὖθις πρὸς λιθόστρωτον κόρης
 νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν. 1205
 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
 κλύει τις ἀκτέριστον ἄμφι παστάδα,
 καὶ δεσπότη Κρέοντι σημαίνει μολών·
 τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
 ἔρποντι μᾶλλον ἄσσον, οἰμῶξας δ' ἔπος 1210
 ἴησι δυσθρήνητων, ὦ τάλας ἐγώ,
 ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν;
 παιδὸς με σαίνει φθόγγος. ἀλλά, πρόσπολοι,
 ἴτ' ἄσσον ὠκέεις, καὶ παραστάντες τάφῳ 1215
 ἀθρήσαθ', ἁρμόν χώματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἴμονος
 φθόγγον συνήμ', ἥ θεοῖσι κλέπτομαι.
 τὰδ' ἐξ ἀθύμου δεσπότην κελεύεσθαι
 ἡθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι 1220
 τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,
 βρόχῳ μιτώδει σινδόνης καθημμένην,
 τὸν δ' ἄμφι μέσση περιπετὴ προσκείμενον,
 εὐνῆς ἀποιμῶζοντα τῆς κάτω φθορὰν
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225
 ὃ δ' ὡς ὀρᾷ σφε, στυγνὸν οἰμῶξας ἔσω
 χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ,
 ὦ τλῆμον, οἶον ἔργον εἴργασαι· τίνα
 νοῦν ἔσχεις; ἐν τῷ συμφορᾷ διεφθάρης;
 ἔξελθε, τέκνον, ἰκέσιός σε λίσσομαι. 1230
 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
 πτύσας προσώπῳ κοῦδὲν ἀντειπὼν ξίφους
 ἔλκει διπλοῦς κνώδοντας, ἐκ δ' ὀρμωμένον
 πατρὸς φυγαῖσιν ἤμπλακ'· εἴθ' ὁ δῦσμορος
 αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεῖς 1235

ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν
 ἀγκῶν' ἔτ' ἔμφρων παρθένῳ προσπτύσσεται·
 καὶ φυσιῶν ὀξείαν ἐκβάλλει πνοήν
 λευκῇ παρειᾷ φοινίου σταλάγματος.
 κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ
 τέλη λαχὼν δειλαιὸς εἶν' Ἄιδου δόμοις,
 δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
 ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

1240

ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
 φρουδῇ, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.

1245

ΛΓ. καὐτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι
 ἄχῃ τέκνου κλύουσιν ἐς πόλιν γόους
 οὐκ ἀξιώσῃ, ἀλλ' ὑπὸ στέγῃς ἔσω
 δμῳαῖς προθήσῃ πένθος οἰκεῖον στένειν.
 γνώμῃς γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτάνειν.

1250

ΧΟ. οὐκ οἶδ'· ἐμοὶ δ' οὖν ἦ τ' ἄγαν σιγὴ βαρὺν
 δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
 κρυφῇ καλύπτει καρδίᾳ θυμουμένη,
 δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις·
 καὶ τῆς ἄγαν γὰρ ἐστὶ που σιγῆς βάρος.

1255

ΧΟ. καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφήκει
 μνῆμ' ἐπίσημον διὰ χειρὸς ἔχων,
 εἰ θέμις εἰπεῖν, οὐκ ἄλλοτρίαν
 ἄτην, ἀλλ' αὐτὸς ἀμαρτῶν.

1260

ΚΡ. στρ.α'. ἰὼ φρενῶν δυσφρόνων ἀμαρτήματα
 στερεὰ θανατόεντ',
 ὧ κτανόντας τε καὶ
 θανόντας βλέποντες ἐμφυλίου.

5 * ὥμοι ἐμῶν ἀνολβα βουλευμάτων.

1265

ἰὼ παῖ, νέος νέῳ ξὺν μόρῳ,
 αἰαὶ αἰαί,
 ἔθανες, ἀπελύθης,
 ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.

ΧΟ. οἴμ' ὥς ἔοικας ὀψέ τήν δίκην ἰδεῖν. 1270

ΚΡ. οἴμοι,
ἔχω μαθὼν δειλαιοσ· ἐν δ' ἐμῷ κάρῃ
θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
οἴμοι λακπάτητον ἀντρέπων χαράν. 1275
φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὥς, ἔχων τε καὶ κεκτημένος,
τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
ἔοικας ἥκειν καὶ τάχ' ὀψεσθαι κακά. 1280

ΚΡ. τί δ' ἔστιν αὖ κάκιον ἢ κακῶν ἔτι;

ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.

ΚΡ. ἀντ.α'. ἰὼ ἰὼ δυσκάθαρτος Αἰδου λιμὴν, 1284
τί μ' ἄρα τί μ' ὀλέκεις; 1285

ὦ κακάγγελτά μοι
προπέμψας ἄχῃ, τίνα θροεῖς λόγον;
αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξειργάσω.
τί φῆς, [ὦ παῖ,] τίνα λέγεις νέον μοι λόγον,
αἰαῖ αἰαῖ, 1290

σφάγιον ἐπ' ὀλέθρῳ

γυναικεῖον ἀμφικεῖσθαι μόρον;

ΕΞ. ὀρᾶν πάρεστιν· οὐ γὰρ ἐν μυχοῖς ἔτι.

ΚΡ. οἴμοι,
κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας. 1295

τίς ἄρα, τίς με πότμος ἔτι περιμένει;
ἔχω μὲν ἐν χεῖρεσσιν ἀρτίως τέκνον,
τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.
φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον. 1300

ΕΞ. ἡ δ' ὀξύθηκτος ἦδε βωμία †πέριξ
λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λέχος,
αὐθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς

- πράξεις ἐφυνμήσασα τῷ παιδοκτόνῳ. 1305
- ΚΡ. στρ.β'. αἰαῖ αἰαῖ,
ἀνέπταν φύβῳ. τί μ' οὐκ ἀνταίαν
ἔπαισέν τις ἀμφιθήκτῳ ξίφει;
δείλαιος ἐγώ, *αἰαῖ, 1310
δειλαία δὲ συγκέκραμαι δύν.
- ΕΞ. ὥς αἰτίαν γε τῶνδε κακείνων ἔχω
πρὸς τῆς θανούσης τῆσδ' ἐπεσκηπτου μόρων.
- ΚΡ. ποίῳ δὲ κάπελύσατ' ἐν φοναῖς τρόπῳ;
ΕΞ. παίσασ' ὑφ' ἥπαρ αὐτόχειρ αὐτήν, ὅπως 1315
παιδὸς τόδ' ἦσθετ' ὀξυκώκυτον πάθος.
- ΚΡ. ὦμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὦ μέλεος,
ἐγώ, φάμ' ἔτυμον. ἰὼ πρόσπολοι, 1320
ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδών,
τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325
- ΧΟ. κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.
- ΚΡ. ἀντ.β'. ἴτω ἴτω,
φανήτω μόρων ὁ κάλλιστ' ἐμῶν 1329
ἐμοὶ τερμίαν ἄγων ἀμέραν
ὑπατος· ἴτω ἴτω,
ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333
- ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν. 1335
- ΚΡ. ἀλλ' ὦν *ἐρώμαι, ταῦτα συγκατηξάμην.
- ΧΟ. μή νυν προσεύχου μηδέν· ὥς πεπρωμένης
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.
- ΚΡ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδών,
ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν *κάκτανον 1340
σέ τ' αὐτάν· ὦμοι μέλεος, οὐδ' ἔχω
ὅπα πρὸς πότερον ἰδῶ· *πάντα γὰρ
λέχτρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατί μοι 1345

πότμος δυσκόμιστος εἰσήλατο.

ΧΟ. πολλῶ τὸ φρονεῖν εὐδαιμονίας
 πρῶτον ὑπάρχει· χρή δὲ τὰ γ' εἰς θεοὺς
 μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι
 μεγάλας πληγὰς τῶν ὑπεραύχων
 ἀποτίσαντες
 γήρᾳ τὸ φρονεῖν ἐδίδαξαν.

1350

NOTES.

INTRODUCTORY ANALYSIS.

THE action of the *Antigone* is so direct and rapid that a modern reader is apt to lose something of the conception which it embodies. While the chief person is one of the finest creations in literature, the other characters are full of life and meaning, and the situation is one which called forth the deepest thoughts of the age of Sophocles, and appeals to feelings as universal as humanity itself. In looking steadily at the severe outlines, we find much which tells us that the simplicity of form and structure is the result of most carefully pondered arrangement.

A young maiden disobeys the edict which forbids the burial of her brother, knowing clearly that she thus forfeits her life to the state. This is the theme, which, although so simple, has important elements of tragic interest.

I. It contains a conflict between two principles of action. There is the authority of the ruler, representing the will of the community, and dictated by the exigency of the moment and by public expediency. The *fiat* of this authority is imposed on the individual from without, with a positive sanction that may not be questioned, and, even if originally mistaken, must, in the interest of order and the general happiness, necessarily be enforced.

On the other hand, there are the dictates of the heart, the dues of affection and piety. These have a claim which is universal and irreversible, which is independent of time or circumstance, which is felt by the individual silently and from within. Yet he is aware that they have a sanction beyond the limits of his own individual being, and that the impulse to obey them is from the Eternal. The particular form assumed by such obligations may be local and temporal, though the duty of burial was hardly felt to be so by the Greek, but the instinct which acknowledges them is the same under many different forms.

II. This opposition, which has been at the root of every true martyrdom, between the executive of a community and the assertion of some principle too wide to find immediate acceptance, gives an undying interest to the Antigone, whose heroine is a martyr, not merely for the Greek rite of burial, but for humanity and affection, for that 'primal sympathy, which, having been, must ever be.'

Sooner or later (and it is the part of tragedy to 'trammel up the consequence' of action) the higher principle prevails over the lower, and the opposition between them is found to have been apparent only. But this is not effected without suffering. The martyr's life is sacrificed, and the persecutor suffers still more bitterly in the recoil. By the exclusive assertion of the narrower principle, he has brought ruin on the cause for which he contended, and he is made to feel that even his zeal for that cause was marred and blinded by self-will.

III. The given situation is so managed as to add the greatest poignancy to this conflict. Creon (the name signifies 'rule') is the new ruler, who succeeds to power on the extinction of the royal line. He appears in the first flush of conscious authority. He holds even by a sort of natural right the state which he has saved, and he has already sacrificed some of the dearest ties of kindred for the public good, in allowing his son Megareus to be a voluntary victim for his country. Polynices, whose burial he forbids, was his sister's child, and Antigone, who defies his edict, stands in an equally near relation to him and is his ward. Not only so, but she is the affianced bride of Creon's only remaining son. She, on her part, has every motive to deter her from her holy crime. Just arrived at the marriageable age, and with an unclouded prospect of happiness close at hand, it would seem as if she were destined to be one ray of light amidst the gloom of the house of Oedipus. The author of the edict is her guardian and the commander of a victorious army, whose will is the law of the state. Her sister, the close companion of her youth, shrinks back from joining her, and warns her that she is adding the last crowning fatality to the sorrows of their race. The night and the storm, which keep others close within doors, are her only friends. The servile instrument of her capture, to whom his own security is of more value than aught else, yet shows more of human feeling for her than any one save Haemon, and Haemon does not see her again in life. The part of the Chorus, which in most plays where a woman is the chief character is composed of women, is here sustained by those Theban elders who are most in the confidence

of Creon: and they, although loyal to the Cadmeian dynasty, to which they are nearly allied, yet are too much impressed with the sanctity of public law, and with awe for the ruler, to express heartily the pity they cannot but feel, which at one moment, as she is led forth to death, almost overcomes them. Their comforts, cold at best, are accompanied with reproofs, and after she is gone, they only moralize over the inevitableness of fate. Even when the final catastrophe is impending, their anxiety is for the state, not for Antigone (1140 f.).

All these circumstances of isolation should be present to the mind in reading her appeal from Creon's authority to that of the Eternal Laws, and the touching lines in which she acknowledges that nothing but sisterly affection could have moved her to incur the penalty.

Creon had not consulted any prophet. It had not occurred to him to doubt the righteousness of his act. In the *Antigone*, Teiresias comes unbidden. The shadow of calamity falls on Creon like a tropical night. After a brief defiance, and altercation with the prophet, his stern resolution suddenly gives way. He is convinced of his error when it is too late to avert its consequences. The religious scruple which he had renounced now takes precedence of all else, and the burial of Polynices occupies the time which might perhaps have served even yet to save Antigone. Her sacrifice is complete!

Haemon is never reconciled to his father, but commits suicide after attempting to slay him. Last of all comes the suicide of Eurydice, who, as the mother of the lost ones, Megareus and Haemon, has been pierced with many sorrows, and, like an Erinny of outraged affection, loudly curses Creon before she dies.

His remorse is utter, but hopeless.

These examples, say the Chorus, may teach wisdom to age. (No lessons of experience will check the passions of the young.)

IV. Some traits of character may be noticed. 1. The nobleness of Antigone's nature is heightened by the contrast of Ismene, who can be noble too when much enforced. She sees the hopelessness of the attempt and tries hard to save her sister from making it, but when the die is cast she is strongly wrought upon, and is sincerely willing to perish with Antigone. The harsh scorn which the heroine shows for this gentle creature, though not without glimpses of a hidden tenderness, belongs to the tragic passionateness of her character.

2. She herself is the ideal of all that is highest in womanhood,—with

every power full-grown, and still in freshest bloom: with clear and keen consciousness of the possibilities of life, but ready to sacrifice all to one great affection, where the sacrifice is ennobled through being in harmony with Eternal Justice

There are three chief phases of her impassioned resolve. First, with Ismene before the act, she is in a white heat of suppressed fierceness against Creon, and even against Ismene for dissuading her. Next, before Creon, she is calm, resolute, sublime. Lastly, when led forth to death, without losing a grain of her determination, her nature exhibits all its tenderness. The change in her may be compared to that in Ajax after the appeal of Tecmessa. The will is unaltered, but the mood and spirit in which it is carried out are different. Even her vindictiveness, which, like Oedipus, Ajax, Philoctetes, Electra, she firmly retains, is expressed by her with singular moderation and self-possession. She only prays that her enemies may suffer, if they are wrong: and she will not pray that worse may come to them than they inflict on her. That is quite enough. Equally unwavering with the strength of her affection and of her will is her belief in the reality of the world below and of a continued life. 'More are the years in which I must please those beneath than those on earth,' she says in the first scene. 'I trust to find a loving welcome from my kindred there,' is her expression of confidence at last. Her character has the unity of gold thrice purified—'one entire and perfect chrysolite.' The quality of the love which she sacrifices is shown in this, that when Creon speaks slightly of her as a wife for his son, the dishonour so done to *Haemon* moves her to the only mention she makes of his name.

3. The person of *Haemon* has fewer touches. The altercation between him and his father is the flat place in the composition, which may be regarded as part of the design, affording some relief from the extreme tension of feeling. But he is far from being uninteresting. His chivalrous devotion may be partly measured by the habitual reverence for his father which it has evidently had to overcome. His indirect appeal for *Antigone* in quoting the opinion of the citizens shows native tact quickened by affection, and his generous indignation, breaking through all restraints at last, proves, as the Chorus observe, how thoroughly he is in love. His tragic end, described by the messenger, is the fitting sequel. (This has often been compared with the end of Shakespeare's *Romeo and Juliet*.)

4. Creon's error arises partly out of a noble zeal for the state, but partly

also from a certain stiffness of nature and from a taint of egoism that is brought out under the strain of his new position. Cp. his own words ἀμήχανον δὲ παντὸς ἀνδρὸς κ. τ. λ. (175 foll.). At home as well as in the army he rules by the mere force of will. The awe which he has inspired in Ismene, in the elders, in the watchmen, and even in his son Haemon, is very strongly marked, and throws into stronger relief the action of Antigone. He has a noble self-assertion, but one that brooks no limit. He is the impersonation of positive law, which, as Plato says (*Politicus* 294), 'is like an obstinate and ignorant tyrant, who will not allow anything to be done contrary to his appointment, or any question to be asked—not even in sudden changes of circumstances, when something happens to be better than what he has commanded.' Yet he is not without a touch of natural affection, which shows itself in the exasperation of his tone, especially towards Haemon. And the feelings which he has habitually repressed break forth with a tremendous Nemesis at last. In religion he is a worshipper of Zeus and of the gods of the state, but has no sympathy with mystic hopes, and speaks lightly of the unseen world and of the supposed relations between gods and men. But, as often happens with such natures, he has a lurking element of superstition, and, when the prophet has once cowed him, breaks down utterly, like the iron of which he speaks, at once stiff and brittle. He is very impressive in his despair. The form in which he acknowledges the lesson of the situation is characteristic—*μὴ τοὺς καθεστῶτας νόμους ἄριστον ἢ σώζοντα τὸν βίον τελεῖν* (1114).

5. Eurydice, as Böckh remarks, is treated very gently by the poet. She is the innocent sufferer from the action, the motherly heart, into whose depths all the sorrows fall. Her reproaches are true to the life of antiquity and would not be felt to give harshness to her character, though they enhance the misery of Creon.

6. The Watchman, in whom the vulgar Athenian is almost comically portrayed, gives an effective contrast to the heroic disinterestedness of the other characters. He cares not, like Creon, for the public good, still less, like Antigone, for Eternal Right, but first and chiefly for his own ease and safety. When the pressure of fear is removed, he breaks out in impertinence, 'galling the kibe' of the authority that ceases to threaten him. Like Dogberry, he chooses the most comfortable place for his watch, and is more busy in wrangling with his fellows than in attending to his duty. Yet even this man's low nature is touched by the action of Antigone, which he describes in the language of true

poetry. And while delighted at his own escape, he is pained for the moment that it should have been purchased at the cost of bringing her into trouble.

7. Antigone, in commenting on her own action, strikes a higher note than any which is touched by the Chorus. These are the elders of Thebes, the repositories of old tradition and defenders of legitimate rule, and they are true to their character. In a series of Odes, unsurpassed even in Sophocles for gravity and dignity, and in various utterances of less moment, they descant (1) on the wonderful resources of human nature for good and evil (their notion of good being bounded by conformity to law), (2) on the resistless power of fate pursuing a family from generation to generation: (3) on the supreme will of Zeus curbing human pride (in this either they or the poet may be thought to hint darkly at the act of Creon): (4) on the might of love, as shown in the infatuation of Haemon: (5) on destiny overtaking the high-born, the passionate, the swift. (6) They mingle their attempted comfort of Antigone with calm censure. (7) They counsel obedience to the prophet (when it is too late). (8) They appeal to Theban Dionysus to save their city. (9) They concur with Creon in lamenting his irremediable error, against which they had not remonstrated. But in all this there is not a word to show that they are affected by the moral sublimity of the action of Antigone. It is a wonderful instance of the artistic reserve of Sophocles and of his observance of dramatic truth even in the choral odes, that he has left this to speak for itself—with only a faint echo from the hearts of the common people making itself heard through Haemon.

V. It remains to enumerate the scenes in their order.

1. *πρόλογος* (1-99). Antigone declares her purpose to Ismene.
 2. *πάροδος* (100-161). The chorus enter chanting their strain of victory.
 3. *ἐπεισόδιον πρῶτον* (162-331). To them Creon enters and announces his decree. The watchman reports the burial of Polynices, and is dismissed with threats.

4. 1st Stasimon (332-383). The Chorus descant on the wonders of the human will.

5. *ἐπεισόδιον δεύτερον* (354-582). Antigone is arraigned before Creon and appeals to the Higher Law. Ismene is brought. They are both led into the palace.

6. 2nd Stasimon (583-630). The Chorus chant the fatalities of the house of Labdacus, and the overruling power of Zeus, who is always blighting the hopes of men.

7. *ἔπεισδιδιον τρίτον* (631-780). Haemon vainly pleads for Antigone, and suddenly leaves the presence of his father in deep wrath. Creon intimates his determination to bury Antigone alive.

8. 3rd Stasimon (781-805). The Chorus on this celebrate the destroying influence of love.

9. *κομμός· ἔπεισδιδιον τέταρτον* (806-942). Antigone is led forth to her living grave.

10. 4th Stasimon (943-987). The Chorus follow her with allusions to mythology.

11. *ἔπεισδιδιον πέμπτον* (988-1114). Teiresias denounces Creon, who goes in haste to endeavour to retrieve his error.

12. 5th Stasimon (1115-1154). The Chorus raise a wild cry to Dionysus to come and succour them.

13. *ἔπεισδιδιον ἕκτον· ἀγγέλου ῥῆσις* (1155-1256). But it is too late. A messenger comes and reports the end of Antigone and of Haemon.

14. *κομμός· ἔξοδος* (1256-end). Creon re-enters with the dead body of Haemon in his arms. A second messenger reports the suicide of Eurydice. Creon is led off in despair, and the Chorus reflect on the consequences of undue self-exaltation.

VI. The first *actor* is supposed to have taken the parts of Antigone, Teiresias, and the two messengers; the second actor, those of Ismene, the Watchman, Haemon, and Eurydice; and the third actor, that of Creon.

VII. The *date* of the play has been fixed at 441 B.C. on the evidence of a story (given in the argument of Aristophanes), that in consequence of this drama Sophocles was chosen general in the Samian war (Thuc. i. 115 ff.). That Sophocles and Pericles were together in office as generals at some time we know from Ion of Chios, and if we are to accept the authority of Androtion (quoted by the Scholiast on Aristides, iii 485), Sophocles was a general in the Samian war. But the connection of the *Antigone* with his election is extremely uncertain. The argument attributed to the grammarian Aristophanes gives it on the authority of a vague assertion—*φασὶ δὲ τὸν Σοφοκλέα ἡξιῶσθαι τῆς ἐν Σάμῳ στρατηγίας εὐδοκίμησαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης*. As to internal evidence, we may notice that in ll. 50, 900, Sophocles is treating the legend in a manner at variance with the Oedipus Rex and Oedipus Coloneus, for l. 50 implies that Oedipus died at the time when he discovered his incestuous connection with Jocasta, and l. 900 that Antigone

was old enough to perform funeral rites at her mother's death, and did so for her father also. Line 190 also implies that the sons retained the throne continuously from the death of Oedipus, which will not agree with O. C. 367 ff. The use of anapaests also as in l. 929 ff. is in the poet's earlier manner, and the dialogue of Creon and Teiresias in this play is not so finished as the dialogue of Oedipus and Teiresias in the Oedipus Tyrannus. The Antigone, then, would seem to be one of the earliest of the plays of Sophocles that have come down to us.

VIII. The drama takes up the situation with which the Seven against Thebes of Aeschylus closes, but the decree which Sophocles ascribes to Creon only, Aeschylus refers to the combined action of the leaders of Thebes. The herald announces this decision to the two sisters who are mourning for their brothers, l. 989 ff.—

δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρῆ
 δήμου προβούλοις τῇσδε Καδμείας πόλεως.
 Ἐτεόκλεα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς
 θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς.

* * * * *
 τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
 ἔξω βαλεῖν ἄθαπτον, ἀρπαγὴν κυσίν,
 ὥς ὄντ' ἀναστατῆρα Καδμείας χθονὸς κ.τ.λ.

Antigone at once announces her determination to bury her brother in spite of the edict, and one half of the Chorus support her. The other half go with the herald. The fact that Aeschylus in this play employs two actors only makes it necessary that Ismene should withdraw to make room for the herald, and thus we are left in uncertainty with regard to her action.

Lines 1-97. Prologos. Antigone leads out Ismene to the gate, and discusses with her the edict of Creon about the burial of Polynices.

1. 1. κοινὸν αὐτάδελφον. Cp. O. C. 535 κοιναί γε πατὴρ ἀδελφεαί. κοινόν implies community of interests; 'sister of my blood, and sharer in my griefs.' (Others, with Hermann, make κοινὸν = συγγενές.) For the word κοινόν cp. infr. 57. The periphrasis of the gen. and κἀρα occurs elsewhere in Soph., O. T. 40, 950, 1207, O. C. 1657.

1. 2. ὅτι is preferable to ὅ τι. 'Do you know that,' etc. τῶν ἀπ' Οἰδípου κακῶν, 'of the evils which have their origin in Oedipus,' see Hermann's note; the gen. depends on ὅποιον οὐχί. [If ὅ τι is retained we may supply ἐστί, or τελεῖ after κακῶν by a construction similar to infr. 1105, or regard it as resumed in ὅποιον.]

1. 3. *ὅποιον οὐχί*. This seems to be a periphrasis = 'every,' *ποῖον οὐ* being placed in the indirect form (as *τί* would become *ὅ τι*). *νῶν* is dat. of the person interested; — 'on us before we die,' not 'on us who are still living' (*ταῖν ἔτι ζῶσαιν*).

1. 4. *ἄτης *πλέων*. All the MSS. have *ἄτης ἄτερ*, a reading which is as old as the Scholiast. Porson conj. *ἄτης ἔχον*, 'connected with misfortune' (cp. O. T. 709), supposing *ἄτηρ* (= *ἄτηρόν*) to have been a marginal explanation, which subsequently, in the form of *ἄτερ*, forced out *ἔχον*. Others, retaining *ἄτης ἄτερ*, enclose the words in commas = 'calamity apart;' or regard *ἄτερ* as = *σύν*, but due to the preceding negative; cp. Eurip. Frag. 362. 44 (N.) *οὐκ ἔσθ' ἐκούσης τῆς ψυχῆς ἄτερ*. The correction is uncertain, but the MSS. text is not proved right because *ἄτης ἄτερ* occurs elsewhere in Greek poetry.

1. 5. Notice the similarity between *ὅποιον οὐ* ll. 3 and 5; *κακῶν* ll. 2 and 6. Cf. *infra* *ἐκτὸς ἄτας* 613, 625; *μόλοι* O. C. 70, 71; *βροτῶν* *ib.* 279, 281.

1. 6. *κακῶν* is a partitive gen. used in predication; 'have not seen to be part of.' The negative in *οὐκ ὄπωπα* repeats the preceding negative.

1. 8. *τὸν στρατηγόν*. It was in his capacity as general of the assembled Theban forces that Creon had published the proclamation. Perhaps there is an intentional contrast between *τὸν στρατηγόν* and *πανδήμῳ πόλει*. Antigone does not expressly acknowledge Creon's civic authority.

11. 9, 10. *ἔχεις τι κείσῃκουσας*; We should place these words in the reverse order. Cp. Thuc. 2. 40 *ἥτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς*, and see Merry's note on Od. 4. 208. *τι* is adverbial = 'at all?' Antigone does not ask for information, but merely to test Ismene's feeling. *ἦ σε λανθάνει, κ. τ. λ.*, 'or are you not aware that evils from our enemies (Creon) threaten to assail our friends (Polynices)?' The plural is used in a general sense; *infra* 21 Antigone becomes personal. But she has already passed judgment on Creon and his act. For the gen. cp. O. C. 1515 *στράψαντα χεῖρὸς τῆς ἀνικῆτου βέλη*, Phil. 194 *πρὸς αὐτὸν τῆς ὠμόφρονος Χρύσης ἐπέβη*. And for *στείχει* cp. Aesch. Prom. 1090 *τοιὰδ' ἐπ' ἐμοὶ ῥιπή Διόθεν | τεύχουσα φόβον στείχει φανερώς*.

1. 11. *μῦθος . . φίλων*, 'news concerning friends.' The genitive as *infra* 632 *ψῆφον . . τῆς μελλονύμφου*.

1. 12. *ἔξ ὅτου*. The death of the brothers is supposed to have taken place some time before the rout of the Argive host.

1. 13. With the emphatic dual cp. O. T. 1504, 5 *νὼ γάρ, ὦ φυτεύσαμεν, | ὀλώλαμεν δύ' ὄντε*. Ovid uses 'ambo' for the same purpose, Met. 8. 373, 4 'Ambo conspicui, nive candidioribus ambo | vectebantur equis.'

1. 14. Cp. *infra* 144 foll.

1. 15. Observe that this is the only passage in Sophocles in which *ἐπεὶ* is used with the *present indicative* in a temporal sense [Valckenär,

ad Eur. Hipp. 34], and this is present in form only, for *φροῦδος ἐστίν* = *βέβηκεν*. The addition of *ἐστίν* is uncommon. [*Ἀργείων* is a better reading than *Ἀργείος*, for the word is almost invariably a substantive in Sophocles, though *Ἀργείας χθονός* occurs in a fragment. The use of *Θηβαῖος Καδμείος* is different, vide *Lex.*]

ll. 16, 17. οὐδὲν οἶδ' . . ἀτωμένῃ. 'I know nothing further . . I know not that I am more fortunate, or more deeply involved in ruin.' Line 17 is an explanation of οὐδὲν ὑπέρτερον. The verb ἀτάσθαι occurs again infra 314, Aj. 269, 384; it is confined to the present tense.

ll. 18, 19. 'I knew it well, and this was my reason for bringing thee out;' ἐξέπεμπον is not = μετεπεμπόμην, for this would imply the intervention of a third person, which Antigone has avoided. For a private conversation before the gate cp. Tr. 49 ff., 553, El. 518.

l. 20. δηλοῖς γάρ τι καλχαίνουσ' ἔπος. 'It is clear that your breast is heaving with some utterance.' καλχαίνω seems to be used with an accusative after the analogy of the Homeric πορφύρω (e.g. Il. 21. 551 πολλὰ δέ οἱ κριδίη πόρφυρε κίοντι). The word occurs again Eur. Heracl. 40 ἀμφὶ τοῖσδε καλχαίνων τέκνοις. It is not found in the literal sense of 'being purple' or 'making purple' (κάλχη). Similarly ἀτεγκτος, ἀταύρωτος are only used in the metaphorical sense. Compare the use of ἐρέσσω, infra 159.

l. 21. οὐ γὰρ . . ; The indignant question suits well with the sudden outburst of feeling. γάρ = 'of course I am in trouble, for.' τάφου is privative gen. with ἀτιμάσας, which word conveys the leading thought in Antigone's mind; cp. infra 537. For the acc followed by τὸν μέν . . τὸν δέ cp. infra 561, 2. [Deprivation of burial kept the spirit of the dead from entering into its rest. Cp. Od. 11. 71 ff. In Homer both inhumation and cremation are in use, as forms of burial. In Sophocles, Ajax and Polynices are buried; Heracles, on the other hand, is burnt. The common custom at Athens was to burn the body and bury the ashes, except on the field of battle, when the bodies were buried.]

ll. 23, 4. σύν δίκη | *προθεῖς δικαίᾳ καὶ νόμῳ, 'after laying him out in state with the righteous meed of honour and observance of custom.' προθεῖς is due to conjecture; it is the technical word for laying out a corpse. Cp. Hdt. 1. 112, 5. 8 τρεῖς μὲν ἡμέρας προτιθέασι τὸν νεκρόν. The MSS. have χρησθείς. Cp. Lobeck, Paralip. p. 535, note 26.

ll. 25. τοῖς . . νεκροῖς, 'holding his honour among the dead.' We have a similar construction in El. 239 μήτ' εἶην ἐντιμος τούτοις. The dative is perhaps in some connection with the ἐν-, but we find it with ἀτιμος also, Aj. 440 ἀτιμος Ἀργείοισιν.

l. 26. τὸν δ' . . νέκυν. Acc after καλύψαι. Antigone puts the notion which is uppermost in her mind first in the sentence. Cp. ll. 21, 23.

l. 27. ἐκκεκηρῦχθαι. The subject is τὸ μὴ κ. τ. λ., cp. infra 67.

l. 29. εἰάν, sc. πάντας. which is the opposite of μὴ . . τινά. Cp. O. T. 238-241 μῆτε προσφωνέειν τινα . . ὠθεῖν δ' ἀπ' οἴκων πάντας. ἄκλαυτον, ἄταφον. Cp. Od. 11. 754 σῶμα . . κατελείπομεν . . ἄκλαυτον καὶ ἄταφον. The lamentation was part of the ceremony of burial. Thuc. 2. 46 νῦν δ' ἀπολοφυράμενοι ὃν προσήκει ἕκαστος ἀποχωρεῖτε.

ll. 29, 30. οἰωνοῖς . . βορᾶς, (1) 'to the vultures a sweet treasure as they eye him for the gratification of food.' (2) Or, βορᾶς may be taken with θησαυρόν and πρὸς χάριν after it ('feeding to heart's content'); cp. Phil. 1156 κορέσαι στόμα πρὸς χάριν ἐμᾶς σαρκός. Cp. Aesch. S. c. T. 1004 οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτίμως τοῦπιτίμιν λαβεῖν, | καὶ μῆθ' ὁμαρτεῖν τυμβοχόα χειρώματα | μῆτ' ὀδυμόλοισ προσσέβειν οἰμώγμασιν, | ἀτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο.

l. 31. τὸν ἀγαθόν. The epithet is ironical. Some join ἀγαθόν with σοι κάμοι = 'good in your opinion and in mine hitherto,' but cp. infra 562, 3 τὴν μὲν ἀρτίως | ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν, which implies previous ill-feeling between Creon and Antigone, and Phil. 873 for the ironical use of ἀγαθός.

ll. 31, 32. σοι | κάμοι, λέγω γὰρ κάμέ. 'Such, you see, is Creon's proclamation.' (Cp. Aj. 39 ὥς ἔστιν αἰδρὸς τοῦδε τᾶργα ταυτά σοι.) Antigone directs Ismene's attention to it, but will not allow her sister's share in it to be more than her own, for an instant. 'You, and it is for me too. I am not to be left out.' She implies that she is fully aware of the consequences of her action. λέγω, as in Aesch. Pr. V. 973 καὶ σὲ δ' ἐν τούτοις λέγω. She will not for a moment be understood to mean that any other person is more concerned in the matter than she is herself.

l. 35. τούτων τι, 'anything of what is forbidden;' the words imply that the proclamation must be observed in every particular. The relative ὃς ἂν without distinct antecedent (προκε.σθαι, sc. αὐτῷ) = εἰάν τις.

l. 36. The punishment by stoning is mentioned again, Aj. 254, O. C. 435. It is known to Homer, Il. 3. 57 ἧ τέ κεν ἤδη | λαῖνον ἔσσο χιτῶνα, κακῶν ἐνεχ', ὅσσα ἔοργας, and was in use in historical times at Argos, Thuc. 5. 60 τὸν Θράσυλλον ἀναχωρήσαντες ἐν τῷ Χαράδρῳ, οὐπὲρ τὰς ἀπὸ στρατείας δίκας πρὶν εἰσιέναι κρίνουσιν, ἤρξαντο λεύειν. Cp. Bähr's note on Hdt. 5. 57.

l. 38. εὐγενής, 'worthy of your noble birth,' as εὐπατρὶς in El. 1081. For the gen. ἐσθλῶν cp. Aj. 763 ἄνους κακῶς λέγοντος εὐρίθη πατρός.

l. 40. λύουσ' ἂν ἡ 'φάπτουσα, 'loosing or binding further.' The expression is general and appears to be of a proverbial kind. Cp. Aj. 1317 εἰ μὴ συνάψων ἀλλὰ συλλύσων πάρει. προσθείμην is causative rather than reflexive—not, 'what advantage can I gain for myself?'—but, 'what advantage can I confer?' Compare the use of παρεχεσθαι, 'to provide from oneself,' ἐξαγγέλλεσθαι, 'to proclaim from or for oneself,' O. T. 148.

1. 42. **ποῖόν τι κινδύνευμα**; Acc. after the verbs in the preceding line: cp. **ἀπόρρητον** l. 44. 'In what kind of a venture?' **ποῖος** is made more definite by the addition of the article, **τὸ ποῖον** El. 671, O. T. 120, etc. and more indefinite by the addition of **τις**. **ποῦ γνώμης ποτ' εἶ**; 'Where in thought are you?' i. e. What are you thinking of? Or, possibly (**εἶ** from **εἶμι**), 'Whereabouts are you moving in thought?' Cp. Eur. Iph. A. 480 **εἶμι δ' οὐπερ εἶ σὺ νῦν**, Soph. El. 922 **οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει**.

1. 43. The construction is continued from **σκόπει** l. 41: i. e. **εἶ** is indirect interrogative after **σκόπει**.

1. 44. **ἀπόρρητον πόλει**: acc. neuter in apposition to the action of the verb; 'a thing forbidden to the city.' Cp. infra 126 and El. 1:0 **ἤκετε . . παραμύθιον**. The case is determined by such examples as Aesch. Pers. 46 ff. **πολλοῖς ἄρμασιν ἐξορμῶσιν . . φοβερὰν ὕψιν προσιδέσθαι**.

1. 45. Supply **νοῶ θάπτειν**. **ἦν σὺ μὴ θέλῃς**, 'if you will not perform your duty to him.'

1. 46. **ἀλώσομαι** = 'I do not wish to be condemned.' Observe that in the lines given to Ismene (ll. 39, 40, 42, 44) there is a spondee in the fifth place, which gives a weight to them, characteristic of slow utterance; the lines given to Antigone, on the other hand, are exceedingly rapid.

1. 48. **τῶν ἐμῶν** must be taken with **μέτα** (= **μέτεστι**) and repeated with **εἶργειν**. 'He has no right in what is mine to part me from it.'

1. 50. **νῶν** is ethic. dat. This line and the two following seem to imply that Oedipus died at the time when he blinded himself;—certainly there is no trace of such a reconciliation with the Erinyes as that which takes place in the Oedipus Coloneus.

1. 51. **αὐτοφῶρων**. 'Detected by himself.' Notice the alliterative tautology, **αὐτοφῶρων, αὐτός, αὐτουργῆ**.

1. 52. **ὄψεις** = **ὄμματα**. Cp. **θάκησιν** O. C. 9.

1. 53. **ἔπειτα**. The word is used here rather of the sequence of thought than of time. The shame of Oedipus was the first misery from which the rest followed. With **μήτηρ καὶ γυνή** (both of which words are used with reference to Oedipus) cp. O. T. 928 **γυνή δὲ μήτηρ ἥδε τῶν κείνου τέκνων**.

1. 54. **λωβᾶται βίον**, 'makes ruin of her life.' Cp. Aj. 217 **νύκτερος ἀπελωβήθη**.

1. 56. **τὼ ταλαιπώρω**. These words gain additional emphasis by following after **αὐτοκτονοῦντε**. **αὐτοκτονοῦντε**. 'Each slaying the other.' **αὐτοκτόνος** is used in the same sense in Aesch. S c T. 681 **ἀνδροῖν δ' ὁμαίμοιν θάνατος ᾧδ' αὐτοκτόνος**, ib. 805. Cp. **αὐθέντης** in Aesch. Ag. 1542 **ἄλλην γενεὰν τρίβειν θανάτοις αὐθένταισι**.

1. 57. 'Wrought with mutual hands a doom in which both shared.' **κοινόν** is a favourite word with Soph., e.g. ll. 1, 57, 147, 162, 202, 546,

988. [Hermann has been generally followed in reading ἐπαλλήλοιν = 'mutual;' but it is doubtful whether ἐπάλληλος can mean anything but 'one upon the other.' If ἐπ' ἀλλήλοιν be retained, the gen. ἀλλήλοιν depends on χεροῖν, which is governed by ἐπί: 'at the hands of one another.' Cp. Aj. 374 δς χερὶ μέν κ. τ. λ., ib. 616 τὰ πρὶν δ' ἔργα χεροῖν.]

1. 58. For the dual cp. El. 950 and 980 and note.

1. 59. If κάκιστα is 'most miserably,' the reference is to supra 36. But it may mean 'most disgracefully,' for in Ismene's eyes it would be most disgraceful for a woman to be found disobeying a public decree, and this is most in accordance with the context.

1. 60. ψῆφον, 'the decree,' cp. infra 632; κράτη, 'the authority;' the use of the plural in the latter word is common; cp. infra 166, 173, 485, Aj. 446.

1. 62. ὥς . . μαχουμένα, 'as not intended to fight.' ὥς with the future participle here expresses consequence or inference.

1. 63. ἀρχόμεσθ' ἐκ κρείσσόνων. Cp. O. C. 67 ἐκ τοῦ κατ' ἄστν βασιλέως τάδ' ἀρχεται, El. 264 and note. The next line is added to clear up and define the expression: epexegetic infinitive, as with ὥστε. Cp. infra 1076, where ληφθῆναι follows λοχῶσιν in a similar manner.

1. 66. βιάζομαι τάδε. With this passive use of the word cp. infra 1073 ἀλλ' ἐκ σοῦ βιάζονται τάδε.

1. 67. τοῖς ἐν τέλει βεβῶσι, 'those in power.' For this use of βεβῶς cp. El. 1095 μοῖρα μὲν οὐκ ἐν ἐσθλᾷ βεβῶσαν, ib. 979 and note. With τὸ γάρ at the end of a line cp. 78 τὸ δέ and 238 τὸ γάρ. It is characteristic of Sophocles to unite two lines closely: cp. infra 171 παῖσαντές τε καὶ | πληγέντες, O. T. 28, 30 note.

1. 68. περισσὰ πράσσειν, 'to act beyond one's sphere.' Cp. Tr. 617 τὸ μὴ 'πιθυμῆν πομπὸς ὦν περισσὰ δρᾶν.

1. 70. ἐμοῦ . . μέτα, 'would your acting with me be a pleasure to me.' The adverb implies a predicate; cp. infra 1069 ψυχὴν τ' ἀτίμως ἐν τάφῳ κατόκισας O. C. 428 and note.

1. 71. ἀλλ' ἴσθ' ὅποια σοι δοκεῖ, 'be such a person as you think good to be.' Another reading of good authority is ἀλλ' ἴσθ' (from οἶδα) ὅποια σοι δοκεῖ, 'determine on what course you please,' but it is doubtful if ἴσθι can have this meaning; and the reading in the text suits better with l. 38 εἴτ' εὐγενὴς πέφυκας, κ. τ. λ. Cp. O. C. 1379 τοιῶδ' ἐφύτην, Phil. 1049 τοιοῦτός εἰμ' ἐγώ. [Hermann reads ὅποια, taking δοκεῖ impersonally. 'Be such as it pleases you to be.']

1. 73. Antigone has no doubt that the affections of this life will be continued in the next, any more than Socrates doubts the continuance of the intellectual life.

1. 75. τῶν ἐνθάδε. An instance of the compressed comparison common in Greek. The time is longer in which I must please those below than

that in which I must please those on earth. Cp. Od. 2. 121, 4. 297, O. T. 921.

1. 77. τὰ τῶν θεῶν ἔντιμ'. 'The things which the gods hold honourable.' The construction of the genitive is the same as in the more ordinary expression θεῶν νόμιμα, infra 444, 5.

1. 78. For the infinitive with τό after ἀμήχανος cp. O. T. 1417 and note.

1. 79. ἔφυν, 'I am' by nature and position. Cp. infra 523.

1. 83. 'Do not waste your fears on me, look to yourself.' Ismene is guilty of treachery to her brother and will have to meet the sentence of the gods (infra 459). [Hence πότμον is a better reading than βίον.]

1. 86. Notice the Epic form πολλόν. Cp. Tr. 1196, 7 πολλόν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ | ἄγριον ἔλαιον.

1. 87. ἐὰν μὴ . . τάδε. These words add force to σιγῶσα. Cp. Aj. 289 ἀκλητος οὐθ' ὑπ' ἀγγέλων κληθείς, O. T. 956 οὐκέτ' ὄντα . . ἀλλ' ὀλωλότα. Antigone has no mind that the thing should be done in a corner, as though it were a shameful act. If Ismene treats it as such she will be more an enemy than ever. Her vehement nature also shrinks from any half measures, and hates a friend who is a friend in word only.

1. 88. 'Thou hast a hot spirit on a chill enterprize.' Here again Ismene seems to borrow proverbial language; cp. ll. 40, 62, 68, 90, 92. ψυχροῖσι conveys the notion of 'frigidus horror.' Cp. Aesch. Pr. V. 693 ψύχειν ψυχὰν ἐμάν. Ismene has already spoken of the act in a similar strain supra 68.

1. 92. ἀρχήν, 'at all,' omnino. Cp. Phil. 1239 ἀρχὴν κλύειν ἂν οὐδ' ἀπαξ ἐβουλόμην. This use of ἀρχήν is especially common in Herodotus. For the sentiment cp. El. 1054 πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

1. 93. ἐχθαρεῖ, middle for passive; cp. infra 210 τιμῆσεται.

1. 95. τὴν ἐξ ἐμοῦ δυσβουλίαν, 'the folly that proceeds from me,' i. e. for which I am responsible. ἐκ is not uncommon in this sense in Sophocles. Cp. O. C. 256 τὰ ἐκ θεῶν, ib. 453. Also Dem. de Cor. § 4 τὰς λοιδορίας τὰς παρὰ σοῦ, Thuc. 3. 37 τῇ ἐξ ἐαυτῶν ξυνέσει.

1. 96. For the position of οὐ, which is due to a desire to give prominence to the negative, cp. O. T. 137 ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων, O. C. 1365. This is common in Tragedy.

1. 99. ἀνους ἔρχει. The sisters part. Antigone goes to fulfil her task; Ismene returns into the palace.

ll. 100-162. Parodos. Strophe α'. 'Hail to thee, dawning sun, eye of golden day, which hast witnessed the rout of the Argive host.' The time of the scene is early morning; cp. infra 253 ὁ πρῶτος ἡμῖν ἡμεροσκόπος: but the sun is already risen, l. 109.

1. 101. Θήβας. Sophocles uses the singular invariably in this play. It has a personifying effect and thus helps to express the affection of all

the persons for their mother city. *κάλλιστον τῶν προτέρων*, 'fairest of all previous lights,' i.e. fairer than any previous light. A partitive genitive is used where a genitive of separation is required. This is common in Greek. Cp. Thuc. 1. 1 *ἀξιολογώτατον τῶν προτέρων*. *φανέν*, which is really descriptive of *ἀκτίς*, is attracted into the gender of *φᾶος*.

1. 104. *ἐφάνθης ποτ'*, 'at last thy dawning came.' *χρυσέας* seems merely added to the day as to something of divine nature; O. T. 157 *χρυσέας Ἐλπίδος*, etc. Shakespeare, *Twelfth Night*, 1. 1 'When the rich golden shaft | Hath killed the flock of all affections else.' For the quantity *χρῦσέας* cp. O. T. 157 and note.

1. 105. Dirce was to the west of Thebes; but the returning army saw the sunlight on the river as they crossed back into the city.

1. 106. *Λεύκασπιν*. So Aesch. S. c. T. 88 *ὁ λεύκασπις λαὸς εὐπρεπής*, white being the national colour of the Argives. *φῶτα*, singular in a collective sense; cp. *ὁ Μῆδος*, etc. 'Having stirred into flight before us with hastier rein the whiteshielded host advancing with full armour from Argos.' *πρόδρομον* is used proleptically with *κινήσασα*. *κινήσασα*: the construction is *κινήσασα ὥστε φεύγειν ὀξυτέρῳ χαλίνῳ*.

1. 110. For anapaests following lyric measures cp. Phil. 144 ff.

1. 111. *ἀρθείς*, 'set forth;' the word prepares the way for the simile of the eagle (*ἀρθείς* is used of a falcon in Il. 13. 63); and *αἶρειν στόλον* is also a technical term. *νεικέων ἐξ ἀμφιλόγων*. This play on the name of Polynices is common, cp. Aesch. S. c. T. 577, Eur. Phoen. 637 *νεικέων ἐπώνυμον*.

1. 114. 'Covered over with a wing (i.e. 'plumage') as white as snow.' The gen., which is strictly descriptive, suggests a comparison.

1. 116. *ξύν* may express closer connection than *μετά* in the preceding line. But such variations have often no assignable motive. For the description cp. Aesch. S. c. T. 114 *κῦμα περὶ πτόλιν δοχμολόφων ἀνδρῶν | καχλάζει*.

11. 117-133. Antistrophe α'. 'Like a bird of prey, the Argive host came against us, thirsting for our blood, but they were beaten off. Zeus abhors the proud and brings them to ruin, and such was Capaneus.'

1. 117. *στάς*, 'staying his flight.' The image of the eagle is continued but allowed to grow less and less definite, and seems indeed to pass into that of a flying dragon. *κύκλῳ* with *ἀμφιχανών*. [*φονώσαισιν* for *φοινίαις*, Boeckh.]

1. 119. *ἐπτάπυλον στόμα*, 'our seven-gated mouth;' i.e. the seven gates which are as mouths to our city.

1. 121. *αἱμάτων* with *πλησθῆναι*, to which *γένουσιν* is the instrumental dative. For the plur. cp. Eur. Orest. 1548. It denotes the blood of more than one person.

1. 124. τοῖος . . δράκοντι. (1) 'Such a din of war was spread about his rear by the struggling serpent, a thing hard to quell.' This rendering seems against the order of the words, and also leaves δυσχείρωμα isolated. (2) 'Such din of war was spread about him in a hard-won fight for the contending serpent.' δυσχείρωμα is acc. in apposition to the sentence (1. 44), and the dative (of reference) depends on it. The δράκων is the emblem of Thebes, the home of the σπαρτοὶ ἄνδρες. For the eagle and serpent in conflict cp. Il. 12. 201 foll.

1. 131. βαλβίδων. The βαλβίδες were at the end of the race-course, and hence the word is applied metaphorically to the top of the wall.

1. 133. Capaneus is meant. Cp. Aesch. S. c. T. 422 foll. He was stationed at the Electraean gate, and bore as an emblem on his shield a naked man with a torch, the legend being πρήσω πόλιν. Eur. Phoen. 1180 ff. agrees closely with Sophocles, ἥδη δ' ὑπερβαίνοντα γείσα τειχέων (the projecting edges of the walls) | βάλλει κεραυνῷ Ζεὺς νιν' . . ἐκ δὲ κλιμάκων | ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη | . . ἐς γῆν δ' ἔμπυρος πίπτει νεκρός. He had compared lightning to the heat of the summer sun (Aesch.) and declared 'that not even the holy fire of Zeus should keep him from utterly destroying the city:' hence he is the fittest example of the punishment of the proud.

11. 134-137. 'Capaneus fell, and everywhere Ares made havoc. The seven princes stationed at the gates were slain—the two brothers by mutual slaughter.'

1. 134. 'He fell with a swing upon the earth which beat him back.' *ἀντιτύπα is due to a correction by Porson. The MSS. have ἀντίτυπα. For three terminations in the compound adj. cp. infra 339, El. 1239. ταλαντωθείς, i. e. with the swing of a balance into which a weight has suddenly been thrown.

11. 136, 37. 'Was breathing madly with blasts of malignant winds.' Cp. infra 929, 30 ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ | ψυχῆς ῥίπαι τήνδε γ' ἔχουσιν.

11. 138 foll. εἶχε δ' . . δεξιόσειρος, 'Things went differently (ἄλλα) in different parts (ἄλλα); and again on others (ἐπ' ἄλλοις) great Ares dashing on them like a horse in the traces dispensed a different share (τὰ . . ἐπενώμα).' δεξιόσειρος, a horse in traces on the right hand of the pair which were confined in the yoke; the management of this horse was of great importance in the race; cp. El. 721, 22, Aesch. Ag. 841, 42. For ἄλλα μὲν ἄλλα· τὰ δέ, cp. Aesch. S. c. T. 340 ἄλλος δ' ἄλλον ἄγει, φονεύει, τὰ δὲ καὶ πυρφορεῖ.

1. 142. ἴσοι πρὸς ἴσους. Cp. Hdt. 9. 48 ἴσοι πρὸς ἴσους ἀριθμὸν μαχεσόμεθα.

1. 143. πάγχαλκα τέλη, 'the tribute of their brazen arms.'

1. 144. πλὴν τοῖν στυγεροῖν, οὗτοι γὰρ εἰ καὶ ἀπέθανον, ἀλλὰ διότι οὐ διεκρίθη αὐτῶν ἡ νίκη, διὰ τοῦτο οὐκ ἀνετέθη τὰ ὄπλα αὐτῶν τοῖς θεοῖς,

Triclinius. πατρός ενός: for the gen. cp. O. C. 1324, 25 τοῦ κακοῦ | πότμου φυτευθείς, Phil. 3.

1. 145. καθ' αὐτοῖν, i. e. κατ' ἀλλήλοιν, cp. supra 56.

1. 146. δικρατεῖς λόγχας στήσαντε, 'having set in rest their spears, victorious both.' The spears were not thrown.

11. 148-162. 'Victory is ours; let the past be forgotten; let us visit the temples, and may Bacchus, our god, lead us.—Here is Creon, who has summoned us on some special business.'

1. 148. ἀλλὰ γάρ. The theme is changed and the reason of the change given. As a rule ἀλλά and γάρ are separated: e. g. El. 256 ἀλλ' ἡ βία γάρ, 619 ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια, etc., infr. 155.

1. 149. ἀντιχαρεῖσα, 'giving greeting in return for greeting,' 'meeting Thebes' joy with smiles.'

1. 150. 'Turn from these wars and appoint forgetfulness of them.' The ἐκ is not required by grammar, but makes the expression stronger. Cp. supra 95, note. 'Let us cast war behind us and forget it.' For θέσθε λησμοσύναν cp. θέσθαι προνοίαν, σπουδὴν, ἐπιστροφὴν, etc.

1. 152. παννυχίοις, cp. infra 1152 πάνινοι χορεύουσι. The reference here may be to illuminations, unless the nightly worship of Bacchus is also ascribed to the other gods. Night is to be turned into day.

1. 153. Θήβας is either gen. with θεός understood; or depends on ἐλελίχθων, 'shaker of Thebes.' Bacchus is thus styled διὰ τὰς ἐν ταῖς Βακχείαις κινήσεις.

11. 155-161. These anapaests form no part of the preceding ode.

1. 156. *ἄρχων is an addition required by metre.

1. 159. ἐρέσων, 'moving,' 'advancing;' cp. Aj. 251 τοίας ἐρέσσουσιν ἀπειλάς.

1. 160. σύγκλητον, 'specially convened.' The word was used technically at Athens to distinguish extraordinary from ordinary assemblies (κυρίαί).

1. 161. προὔθετο. The middle is remarkable, the active being usual in this phrase. 'Non enim indixit Creon concionem, in qua populus sententiam diceret, sed in qua populo ipse ediceret aliquid.' Hermann. Od. 9. 171 ἀγορὰν θέμενος.

11. 162-222. First Epeisodion. Creon enters and explains to the Chorus his edict on the treatment of the corpses of the two brothers. [The part of Creon appears to have been once taken by Aeschines, Dem. De Cor. § 180, Fals. Leg. § 275 ὁ Κρέων . . Αἰσχίνης. But not necessarily in the Antigone.]

1. 162. μετὰ πάντας. 'including us all.' πέμψας is used almost in the sense of μεταπέμψας, 'having cited us;' cp. infra 165 ἔσταιλα.

1. 163. τὰ μὲν δὴ πόλεος, 'all that concerns the city.' τὰ μὲν κείνοι O. T. 785. So O. C. 268, El. 261. For the metaphor cp. O. T. 23, 24, 51, etc.

11. 165, 66. ἔσταιλ' ἰκέσθαι. Cf. Phil. 60 οἱ σ' ἐν λιταῖς στείλαντες ἐξ

οἶκων μολεῖν, *ib.* 495. 'Knowing that you ever held in due reverence the enthroned authority of Laius.' θρόνων κράτη make up one notion, on which the gen. Λαίου depends.

1. 167. τοῦτ' αὐθις answers to τοῦτο μέν, *cp.* τοῦτ' ἄλλ', *O. T.* 605. The phrase τοῦτο μέν . . τοῦτο δέ is common in *Hdt.* There is no apodosis to the sentence ἤνικ' . . πόλιν, but it is easy to supply 'knowing that ye were loyal.'

1. 168. κείνων, *i. e.* Laius and Oedipus.

1. 169. μένοντας, supply εἰδώς. ἐμπέδοις φρονήμασιν, 'with a constant purpose.' φρόνημα occurs frequently in this play, but elsewhere (in *Sophocles*) only in a fragment. *Cp.* the use of ἄφαρ in the *Trachiniae*.

1. 171. ὤλοντο, 'have perished.' This use of the aorist as a perfect is most common, in relative clauses (*e. g.* *Aj.* 713); but it also occurs in principal clauses, as, *e. g.* *supra* 163 ὤρθωσαν.

1. 172. αὐτόχειρι σὺν μιάσματι, 'with the pollution of suicidal slaughter;' *cp.* πάγχαλκα τέλη, *supra* 143, and καθ' αὐτοῖν, 145. σὺν means 'with the accompaniment of;' *supra* 135, *infra* 674 σὺν μάχῃ δορός, *O. T.* 124 note.

1. 174. ἀγχιστεῖα: *cp.* πρωτεῖα, ἀριστεῖα. The form implies that something is gained (as a prize) by being the nearest of kin. *Cp.* *Dem.* 36. 34 πρεσβεία λαβεῖν. The more correct word would be ἀγχιστεῖαν.

1. 175. παντὸς ἀνδρός, 'of any man,' and therefore of me.

11. 176, 77. 'Till he be rubbed in office and administration,' and so appear in his true nature. *Cp.* *Aesch. Ag.* 390-2 κακοῦ δὲ χαλκοῦ τρύπον | τρίβω τε καὶ προσβολαῖς | μελαμπαγῆς πέλει | δικαιοθεῖς, *Hdt.* 7. 10. It is the friction of office which brings out the alloy in Creon's nature.

1. 180. ἐγκλείσας ἔχει, *schema Chalcidicum*, *cp.* *supra* 22, 32, etc.

1. 181. νῦν τε καὶ πάλαι, 'now as always.'

1. 182. μείζον'..ἀντί, 'in preference to,' 'in the room of.' The expression is pleonastic. *Cp.* *Aj.* 444 ἄλλος ἀντ' ἐμοῦ, *Od.* 7. 216 ἐπὶ γαστέρι κύντερον.

1. 183. οὐδαμοῦ λέγω, 'I reckon him nowhere;' *cp.* *supra* 32.

1. 185. τὴν ἀτὴν...ἀντὶ τῆς σωτηρίας. 'calamity in place of safety.' The words ἀντὶ τῆς σωτηρίας which to us seem somewhat otiose are added, as is not uncommon in Greek, to mark the contrast.

1. 187. χθονός = χθονί, but the dative would be ambiguous here.

11. 189, 90. The meaning is that friendships made against the interest of the state are insecure. Greek rulers were keenly alive to the dangers arising from *ἐταιρεία*. τοὺς φίλους, 'the friends we do make;' *cp.* *El.* 302 τὰς μάχας ποιοῦμενος. Very similar sentiments are expressed by *Plato, Laws*, 9. 856 B, C. For ἦδε and ταύτης in 189 *cp.* *infra* 296, 297 τοῦτο καὶ . . τὸδ' . . τὸδ'.

1. 192. ἀδελφά. For the metaphorical use *cp.* *O. C.* 1262 ἀδελφὰ δ' ὡς ἔοικε τοῖτοισιν φορεῖ, where the word takes a dative.

1. 196. κρύψαι, sc. κηρύξας ἔχω. τὰ πάντ' ἐφαγνίσαι, κ.τ.λ., 'to add all holy rites which go down to the noblest dead below.' ἔρχεται implies a belief that the offerings actually reach the dead. For this cp. El. 435, where Chrysothemis is bidden to throw away the λούτρα that they may not reach Agamemnon. There is a dignified formality in the expression. Cp. the speech of the herald in Aesch. S. c T. 1007 ff.

1. 199. θεοὺς τοὺς ἐγγενεῖς, 'the gods of his race,' i. e. the gods of the Thebans, who were Κήδμου τοῦ πάλαι νέα τροφή, O. T. 1. Cp. infra 938.

1. 201. The repetition of ἠθέλησε is emphatic. The utmost must be made of the intention, for the attempt has failed. Cp. O. C. 610.

1. 202. τοὺς δέ, 'the remainder.' Those not slain Polynices intended to take captive.

11. 205, 6. 'To leave him unburied, eaten in body by vultures and dogs, a horror to behold.' δέμας is acc. after ἐδεστόν. The inf. ἰδεῖν is epexegetic. αἰκισθέντα is masc. sing.

1. 207. ἔκ γ' ἐμοῦ: cp. O. C. 51 οὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ. This and the emphatic repetition of ἐξ ἐμοῦ in 210 show the unconscious egoism of Creon.

1. 210. τιμήσεται, middle for passive, as always with this verb in tragedy; cp. supra 93.

1. 212. τὸν τῇδε δύνουν, κ.τ.λ. The accusatives are governed by the verbal notion in σοὶ ταῦτ' ἀρέσκει: cp. O. T. 31, 32, El. 557 εἰ δέ μ' ᾤδ' ἀεὶ λόγους ἐξήρχες, O. C. 1120 τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον.

1. 213. The Chorus allow that Creon has the power to do as he pleases, without assenting to his course of action, hence πού γ' implying a dubious approval.

1. 214. χῶπόσοι ζῶμεν περί = καὶ περὶ πάντων ὅσοι ζῶμεν.

1. 215. ὥς ἄν . . ἦτε. The words imply a command; 'see that ye,' etc. Cp. O. T. 325, where ὥς οὖν μηδ' ἐγὼ ταῦτὸν πάθω is = I do not wish myself to.

1. 216. For πρόθεσ in the sense of imposing a burden cp. Tr. 1048, 49 κοῦπω τοιοῦτον οὐτ' ἀκοιτῖς ἢ Διὸς | προῦθηκεν, οὐθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοί.

1. 218. 'What then is the meaning of this charge given by you to another?' For τί cp. O. T. 151 τίς ποτε . . ἔβας; ἄλλω = other than the persons appointed to keep watch. Others read ἄλλο, i. e. 'What is this further charge?'

1. 219. Observe the suspicion of the tyrant, who knows that he must lay his account with suppressed discontent. The same feeling comes out more strongly afterwards, 289 foll. ἀλλὰ ταῦτα καὶ πάλαι πόλεως, κ.τ.λ.

1. 220. There is a confusion between οὐκ ἔστιν ὃς ἐρᾷ and οὐκ ἔστιν οὕτως ὥστε ἐρᾷν. Cp. Dem. 13. 17 τίς οὕτως εὐήθης ἐστὶν ὑμῶν ὅστις ἀγνοεῖ, κ.τ.λ.

l. 222. *ἄνδρας*. Creon is wholly unconscious of the real source of danger. Cp. *infra* 248, 293, 302, 306, Aesch. Ag. 1252 *ἢ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμάτων ἐμῶν*.

ll. 223-331. First Epeisodion continued. The Watchman enters and announces that the edict prohibiting the burial of Polynices has been disobeyed. He tells his story. Creon, in furious anger, sends him away, bidding him produce the transgressor. On the character of the Watchman cp. Arist. de Poet. 5. 4 *ἐπεὶ δὲ τὸ μέγεθος ἐκ μικρῶν μύθων καὶ λέξεως γελοίας διὰ τὸ ἐκ σατυρικοῦ μεταβαλεῖν ὅψ' ἀπεσεμνύνθη (ἡ τραγωδία)*. Something of this old rusticity is retained in the character of the Watchman.

l. 224. *κούφον ἐξάρας πόδα*. These words are added in explanation of *τάχους ὕπο*.

l. 225. *φροντίδων ἐπιστάσεις*, 'haltings by reason of thought:' my thoughts caused me to stop—I stopped to think. Cp. Tr. 339 *τοῦ μετὴνδ' ἐφίστασαι βάσιν*;

l. 226. *ὁδοῖς*. For the pl. cp. O. C. 553 *ὁδοῖς ἐν ταῖσδ' ἀκούων*. 'In coming hither.'

l. 227. For the grotesque self-colloquy cp. Launcelot Gobbo in *Merch. of Ven.* 1. 2 'Budge not, says my conscience. Budge, says the fiend.'

ll. 228, 9. *τάλας*, miserable in the sense of suffering misery; *τλήμων*, miserable in the sense of doing something which entails misery.

l. 231. **σπουδῇ βραδύς*. The MSS. have *σχολῇ βραδύς*, which seems wanting in force. The Scholiast has *σχολῇ ταχύς*. The correction in the text is due to Seyffert. For *π* and *χ* interchanged cp. **προθεῖς (χρησθεῖς) δικαίᾳ*, *supra* 24.

l. 234. *σοί*. The participle which should follow—*σοὶ φράσσοντα*—is changed owing to the intervening words into *φράσω δ' ὅμως*: cp. O. T. 302 for a similar insertion of *δέ*. *τὸ μηδέν*, 'a vain report.'

l. 235. *τῆς*. For the emphatic article cp. *infra* 409 *τὸν | νέκυν*. *δεδραγμένος*, though not found in the best MSS, is known to some of the Scholiasts, 'clutching at this hope.' The chief MS. has *πεπραγμένος*, whence *πεφραγμένος* ('shut out from hope') has been conjectured.

l. 236. For *παθεῖν ἂν* cp. Goodwin, *Moods and Tenses*, p. 61, who quotes Thuc. 7. 61 *τὸ τῆς τύχης καὶ μεθ' ἡμῶν ἐλπίσαντες στήναι*. Add the use of *δοκεῖν*, e.g. Aj. 1078 *τὸ μὴ δοκεῖν πεσεῖν ἂν ἐκ σμικροῦ λόγου*. *τὸ μόρσιμον*, 'my fate.' The word is more common in Aeschylus than Sophocles. It occurs in Herodotus.

l. 237. Cp. O. T. 319 *τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας*, *infra* 997 *τί δ' ἔστιν; ὡς ἐγὼ τὸ σὸν φρίσσω στόμα*.

ll. 241, 2. 'You aim carefully and hedge off the matter from yourself on every side.' Two metaphors are here joined. For *νέον* in the sense of 'strange,' 'startling,' cp. Phil. 784, 1229, O. C. 1447.

1. 244. εἴτ' ἀπαλλαχθεὶς ἄπει: 'be off with you, and have done with us.' Cp. O. T. 445, 6 ὡς παρὼν σὺ γ' ἐμποδὼν | ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.

1. 245. καὶ δὴ λέγω σοι. Cp. El. 892 καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην. The words καὶ δὴ here imply a plunge of desperation.

1. 246. θάψας βέβηκε, 'has buried and is escaped.' Cp. O. C. 894 οἴχεται . . ἀποσπάσας.

1. 248. The excitement of Creon is shown in the double question. Cp. O. C. 388 ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;

1. 249. The Watchman wishes Creon to understand that every possible care has been taken to discover the offender by a careful examination of the ground. The light footstep of Antigone has enhanced the mystery.

1. 250. ἐκβολή = 'earth thrown up;' cp. O. C. 472 τέχνη = τεχνήματα, and O. T. 1 τροφή.

1. 251. ἐπημαξευμένη τροχοῖσιν, 'marked with the wheels of a car.' The word ἐπαμαξεύω does not occur elsewhere.

1. 252. ἄσημος οὐργάτης τις ἦν. 'The doer, whoever he was, left no trace.' Cp. Aj. 1266, 7 τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ.

1. 253. ὁ πρῶτος ἡμερόσκοπος. The action of the play is necessarily very condensed. The space occupied by the Parodos and Creon's speech is supposed to give time for Antigone's act and the Watchman's journey.

1. 255. For the position of the negative cp. El. 905 δυσφημῶ μὲν οὐ, Phil. 68.

1. 256. It was a sin not to throw earth on an unburied corpse. Hor. Od. 1. 28. 33 'precibus non linquar inultis, | Teque piacula nulla resolvent. | Quamquam festinas, non est mora longa, licebit | Injecto ter pulvere curras.'

1. 259. ἐν ἀλλήλοισιν, (1) sc. ἡμῖν τοῖς φύλαξιν. Or, possibly, (2) 'words clashed with words;' the λόγοι being personified, cp. O. C. 574 χάς λόγος διέρχεται.

1. 260. φύλαξ ἐλέγχων φύλακα. This is really a clause in apposition to λόγοι, and the apposition is assisted by the personification. κἂν ἐγίγνετο, κ.τ.λ. 'It was coming to blows at last' or threatening to do so; ἂν ἐγίγνετο appears to be used to denote a state intermediate between ἐγένετο ἂν and ἐγίγνετο. Cp. infra 390 ἂν ἐξηύχουν.

11. 262, 3. 'For some one (τις implying vagueness), who was each of us (ἐκαστος), was he who had done the deed;' i.e. in the suspicion of the rest every one was the doer, but no one could be proved to be so. Or, 'For the doer of the deed was each one of us in some sort.' i.e. in the estimation of another, taking εἰς ἐκαστος more closely together.

1. 263. ἀλλ' ἔφευγε μὴ εἰδέναι, 'but he escaped, so that we could not

know him.' This use of *φεύγω* is rare, but cp. the analogous use of *ἐκφεύγω*, e. g. O. T. 111 *ἐκφεύγει δὲ τὰ μελούμενον*. There is also probably an allusion to the technical meaning, 'He escaped conviction.' Cp. Dem. In Aphob. 1. 1 *τοὺς . . εἰδότας ἔφυγε μηδὲν διαγνώσαι περὶ αὐτῶν*. According to others the meaning is, 'but every one (*pās* from *οὐδεῖς*, cp. O. T. 817 ff.) made a plea of ignorance.' For this cp. Plato, Laws, 11. 936 E *Δία . . ἀπομόσας ἥ μὴν μὴ εἰδέναι ἀπαλλαττέσθω τῆς δίκης*.

1. 264. Trial by ordeal is seldom mentioned in ancient writers. Here the allusion is characteristic of the Watchman, who belongs to the lower class of citizens, for whose minds such tests would have peculiar force. In Paus. 7. 25, 13 the drinking of bulls' blood is a test of chastity enforced upon the priestess at Gaeus.

1. 268. *ὅτ' οὐδὲν . . πλέον*, 'when we gained nothing by the search.'

1. 269. *λέγει τις εἷς*. The inversion is remarkable. (Cp. O. T. 118 *πλὴν εἷς τις*.) It throws the emphasis on *εἷς*. The proposal came from one man and one only.

1. 271. For the varied construction after *ἔχω* cp. Aj. 428, 9 *οὗτοι σ' ἀπείργειν οὐθ' ὅπως ἐὼ λέγειν | ἔχω*.

1. 272. *ἦν δ' ὁ μῦθος*. These words resume *λέγει* (269).

1. 275. *τοῦτο τὰ γαθὸν λαβεῖν*, 'to receive this piece of luck.' The words are of course ironical. Cp. supra 31 *τὸν ἀγαθὸν Κρέοντα. καθαιρεῖ*, 'falls on me,' 'marks me down.' *λαβεῖν* is expegegetic of *καθαιρεῖ* = *ἵσπερ με λαβεῖν αὐτό*.

1. 279. **ἦ*. This is (or was) Nauck's emendation for *ἡ*. The subj. suits the hesitation with which the Chorus make their suggestion. Cp. O. C. 1180 *μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα*. We may compare the religious feeling awakened in the suitors by the violence of Antinous, Od. 17. 483 ff. '*Ἀντίνο', οὐ μὲν κάλ' ἔβαλες δύστηνον ἀλήτην, | οὐλόμεν', εἰ δὴ ποῦ τις ἐπουράνιος θεὸς ἔστι, κ.τ.λ.*

1. 280. *κάμέ*. The *καί* must in strictness be combined with *πρίν*, but Sophocles often joins *καί* with the personal pronoun (*κάγώ* occurs 30 times, *κάμοῦ* 11, *κάμοί* 14, *κάμέ* 29). and thus it is sometimes joined with the pronoun when it belongs to another word or to the clause Cp. Trach. 396 *πρίν ἡμᾶς κἀννεώσασθαι λόγους*.

1. 281. *ἄνους τε καὶ γέρον*. Usually age brings wisdom. Cp. O. C. 804, 5 *οὐδὲ τῷ χρόνῳ φύσας φανεί | φρένας ποτ'*, ib. 931. The natural order of the words gives prominence to the word of reproach.

1. 284. The connection is, 'Do they honour him as a benefactor? His actions make that impossible. Or do the gods honour the wicked? It cannot be. In no way then does Polynices share in their attention.' *ὑπερτιμῶντες*, 'honour him especially,' i. e. by this strange burial in defiance of the edict. Creon exaggerates the honour done to Polynices as

he does the presumption of Antigone : cp. supra 208 *τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων*.

l. 286. *ἀναθήματα* belongs closely to *ναοὺς*.

l. 288. *τιμῶντας*, predicative with *θεοὺς*.

l. 289. *ταῦτα*, cogn. acc. with *ἐρρόθουν*. 'This was the meaning of those murmurs which,' etc.

l. 290. *μόλις φέροντες* is to be taken absolutely, 'being discontented.' *ἐμοί* = 'against me;' cp. O. T. 165 *ὀρνυμένας πόλει*.

l. 291. 'Covertly shaking the head,' like an animal preparing to throw off the yoke.

l. 292. *δικαίως*, 'loyally,' 'as I had a right to expect.' *ὥς στέργειν ἐμέ*, 'so as to accept (and acquiesce in) my rule.' For this meaning of *στέργειν* cp. Phil. 538, Aesch. Pr. V. 10, 11 *τὴν Διὸς τυραννίδα στέργειν*, Thuc. 1. 38 *μάλιστα ὑπὸ τῶν ἀποίκων στεργόμεθα*. These words resume the meaning of *μόλις φέροντες* supra.

l. 293. *τούτους*, 'these guards,' rather than 'those who have done the deed.' *ἐκ τῶνδε* (masc.) with *παρηγμένους*. The distinction between *οὗτος* and *ὅδε* is not strictly preserved in tragedy. (Cp. supra 189.)

l. 296. *τοῦτο*, though neuter, refers to *ἄργυρος*, which is here poetical for *ἀργύριον* : cp. the construction in ll. 334, 5.

l. 298. 'This schools and wins over good minds among men so that they address themselves to evil enterprizes.' For *ἵστασθαι*, cp. Thuc. 6. 34, § 7 *τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γυνῶμαι ἴστανται*.

l. 300. *πανουργίας*, acc. pl. It is to be taken after *ἐδείξεν*, *ἔχειν* being epexegetic.

l. 301. *παντὸς ἔργου δυσσέβειαν*, 'impiety in every deed,' i. e. every possible act of impiety. O. T. 364 *ἀγνείαν λόγων ἔργων τε πάντων*.

l. 304. Creon breaks out into an impetuous adjuration. Zeus is the god of the visible world and upholder of the state.

ll. 308. 9. 'Mere death shall not be all : but first, hung up alive, you shall display to every one the wickedness of this offence.' Two constructions are joined : 'mere death shall not be all (you shall be tortured),' and 'you shall not die before,' etc. Cp. Phil. 1329.

ll. 310 foll. For a similar hyperbole cp. O. T. 1273.

l. 311. *ἄρπάξτε*, 'carry on your rapine.'

ll. 313, 14. The article *ἡ* is, as usual, added in mentioning part of a number. *ἡ σεο* is added in epexegetis. Before *ἡ* we must supply *μᾶλλον* from *πλείονας*.

l. 315. *οὕτως*, 'as I am;' cp. Il. 21. 184 *κεῖσ' οὕτως*.

l. 317. *δάκνει*; (1) 'Is the sting in your ears or in your mind?' (*δ.* active). (2) 'Are you stung,' etc. (*δ.* passive). The balance is rather in favour of (2). See especially the emphatic *ἐμὴν* (318).

l. 318. *τί δαί*; *δαί* is not found elsewhere in Soph. A similarly

colloquial expression is ὦ τᾶν in O. T. 1145, Phil. 1387. Herm. reads τί δὲ ῥυθμίσεις, κ.τ.λ.

1. 320. λάλημα, 'a prating fellow.' Others read ἄλημα, 'a clever rogue.' For the contemptuous neuter cp. infra 756 and 760.

1. 321. ποιήσας, sc. δῆλος ἐκπεφυκώς εἰμι. Cr. 'Tis clear that you are a born prater.' *Watchm.* 'Tis even as clear that I never did this deed.' There is probably an opposition between λαλεῖν in λάλημα, and ποιήσας.

1. 322. προδούς. The same construction is continued. ταῦτα resumes τοῦργον τοῦτο ποιήσας.

1. 323. 'Pity that one who will have fancies should fancy wrong.' For the subj. cp. O. T. 317, O. C. 395.

1. 326. τὰ δειλὰ κέρδη, 'traitorous gains.' δειλός is a favourite word with Theognis, = κακός.

1. 328. ληφθῇ τε καὶ μὴ, 'be taken or not;' cp. Eur. I. A. 56 δοῦναί τε μὴ δοῦναί τε, Hdt. 7. 35 ἦν τε σύ γε βούλη, ἦν τε μὴ.

1. 329. σὺ . . . με. There is a rude emphasis in these pronouns.

II. 332-383. First Stasimon, followed by entrance-Anapaests. The leading thought is: 'Man is wonderful and irrepressible alike in legislation and in defiance of law.' The primary motive of the Chorus seems to be wonder at the mysterious act, but instead of dwelling on this they pass into a general train of reflection. Strophe α': 'Man is more wonderful than any other created thing. He has established his dominion over the sea and the land.' πολλὰ τὰ . . . πέλει: the simplest form of sentence is used = 'man is most wonderful, though there are many wonderful things.' Cp. Aesch. Cho. 585 πολλὰ μὲν γὰρ τρέφει δεινὰ δειμάτων ἄχρη, . . . ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; δεινὰ, 'fearful and wonderful.'

1. 334. καί = 'even.' χειμερίῳ νότῳ, 'urged by the stormy south.' Dat. of cause.

1. 335. περιβρυχίοισιν, 'drenching.' The word is derived from the same root which we find in ὑπόβρυχα; cp L. and S. *sub voce*. ὑπ' οἷσμασιν. The waves rise around him, so that he seems deep in them. Cp. O. C. 673 χλωραῖς ὑπὸ βάσσαϊς.

1. 338. ὑπερτάταν, 'supreme.' Earth is eldest and mother of all.

1. 339. ἀκαμάταν. For the compound adj. with three terminations cp. supra 134 ἀντιτύπα and note. ἀποτρύεται, 'wears out for his own use,' middle. Neither the terrors of the sea nor the sanctity of earth are a check upon the boldness of man.

1. 340. ἰλλομένων. ἰλλειν means to turn to and fro within a given space, as the length of the furrows, between the οὔρα . . . ἡμίονων II. 10. 351. ἔτος εἰς ἔτος, 'year in, year out,' lit. through one year into the next. ἱππείῳ γένει = with mules, 'which are better than oxen to draw the plough through the deep furrow' II. 10. 352.

II. 343-353. Antistrophe α', 'Man is lord of the fowls of the air, the

beasts of the field, and the fish of the sea. He has tamed the horse and the mountain-bull.'

l. 345. πόντου τ' εἰναλίαν φύσιν, 'the brood of Ocean teeming in the sea.' For φύσις in this sense cp. O. T. 869 θνάτα φύσις ἀνέρων.

l. 346. σπειραῖσι δικτυοκλώστοις. These words are to be joined with ἀμφιβαλὼν ἄγει. 'Surrounds and carries off in meshy toils.'

l. 348. περιφραδῆς ἀνὴρ. The words sum up as it were the preceding instances of man's subtlety.

l. 349. From the capture of wild beasts the thought proceeds to the taming of them.

l. 351. ἔξεται is against the metre, which requires υ-υ-: ὀχμάζεται, ὑπάγεται, ἐφέζεται (λεόντων ἐφεδρε Phil. 401), ὑφέλκεται, have been proposed. The reading being uncertain, it is doubtful whether ξυγόν is acc. or nom.; either 'he brings under his yoke,' or, 'his yoke subdues,' gives the sense required. οὔρειόν τ' ἀκμήτα ταῦρον. Cp. Scott, 'Crashing the forests in his race | The mountain bull comes thundering on.'

ll. 354-364. Strophe β', 'Man has acquired language, and thought, and civic habits. He has learned how to shun frost and rain, and disease; death alone he cannot overcome.' ἀνεμόεν φρόνημα. Cp Hom. Il. 15. 80 foll. ὡς δ' ὅτ' ἂν ἀίξῃ νύος ἀνέρος, ὅς τ' ἐπὶ πολλήν | γαῖαν ἑλληλουθῶς φρεσὶ πευκαλίμῃσι νοήσῃ | 'ἐνθ' εἶην ἢ ἔνθα' μενουήρσιν τε πολλά, | ὡς κραιπνῶς μεμανῖα διέπτατο ποτνία' Ἡρῃ.

ll. 355, 56. ἀστυνόμους | ὀργάς, 'the disposition to inhabit cities.' This seems more probable than 'the tempers of civic life.' [ἀρχὰς is a conjectural reading.] ἐδιδάξατο, 'he taught himself.' For the reflexive middle cp. Aj. 1376 ἀγγέλλομαι.

ll. 356 foll. 'And (he taught himself) to avoid the untempered influence of comfortless frosts, and the pelting rain.' βέλη goes with διαίθρεια no less than δύσομβρα. For the collocation of noun and infin. with ἐδιδάξατο cp. O. C. 1357 ἔθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν.

l. 360. παντοπόρος, sc. ὤν.

l. 362. οὐκ ἐπάγεται, 'he will not bring to his aid,' as an ally. The metaphorical use of ἐπάγεται is rare; cp. Thuc. 3 10 τὴν τῶν συμμάχων δούλωσιν ἐπαγομένους. The fut. is here stronger than ἂν with opt.

l. 364. ξυμπέφρασται, 'he hath contrived;' the ξυν-implies the crafty bringing together of the plan.

ll. 365 375. Antistrophe β'. 'With a cunning beyond expectation he goes now to evil, now to good. If loyal, he is high in the city; if over-ambitious, an outcast. May I never associate with such a man.'

ll. 365, 66. 'Having the power of invention in art to a degree of

cleverness beyond hope.' σοφόν is qualified by τι, which is almost = πῶς. τέχνας, strictly, 'in the matter of art,' i. e. his inventive power shows itself in art.

1. 366. For the omission of the prep. with κακόν cp. O. T. 761 ἀγροῦς σφε πέμψαι καὶ πῶς ποιμνίων νομάς.

1. 367. νόμους παρείρων χθονός, 'knitting (with his skill) the laws of the land.' παρείρων, 'weaving in,' as gold leaf might be woven into a chaplet. Many conjectures have been proposed in the place of this word, e. g. γεραίρων, τ' αἰείρων.

1. 369. θεῶν ἔνορκον δίκαν, 'sacred justice in accordance with his oath.' For the genitive cp. Od. 10. 299 μακάρων ὄρκον.

1. 370. ὑψίπολις, sc. γίγνεται, and the same word must be supplied to ἄπολις. τὸ μὴ καλόν, 'wickedness,' in the worst sense.

1. 371. τόλμας χάριν, 'to indulge his daring.' Cp. supra 30 πρὸς χάριν βορᾶς, and note. For τόλμα in the sense of crime cp. O. T. 125 πῶς οὖν ὁ ληστής . . ἐς τόδ' ἂν τόλμης ἔβη, O. C. 1030.

1. 373. παρέστιος : cp. Hor. Od. 3. 3. 26 'Vetabo . . . sub isdem Sit trabibus . . . mecum,' Aesch. S. c. T. 602 foll. ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς | κάκιον οὐδὲν κ.τ.λ.

1. 375. ἴσον φρονῶν, 'of the same party in the state ;' cp. infra 510. ἔρδοι, the optative generalizes, and follows the preceding optative.

1. 376. The Chorus catch sight of Antigone being brought in.

1. 378. οὐκ εἶναι : the entrance of Antigone is a patent fact : hence οὐ not μὴ. Cp. O. C. 1203.

1. 383. καθελόντες : the change to the active participle breaks the monotony, and also directs attention to the capturers. ἀφροσύνη : the word (cp. O. C. 1230) expresses the thoughtless action of youth. The Chorus have no idea of the depth of Antigone's resolve.

ll. 384-582. Second Epeisodion. This falls into two parts: ll. 384-525, in which Antigone is brought in by the Watchman and placed before Creon, to whom she justifies her act ; ll. 526-582, in which Ismene also comes in and attempts to claim for herself a share in Antigone's act.

1. 387. ξύμμετρος, cp. Eur. Alc. 26, 27 συμμέτρως δ' ἀφίκετο | φρουρῶν τόδ' ἡμαρ.

1. 388. This is an old 'gnomè' which had passed into the mouths of the common people. Cp. Archil. 76 (Bergk) χρημάτων ἀελπτον οὐδὲν ἐστίν οὐδ' ἀπάμοτον.

1. 390. ἂν ἐξηύχουν, 'I could have declared.' For the imperf. cp. 260.

1. 391. ταῖς . . τότε, 'owing to those threats with which I was then buffeted.' The dative marks the occasion, which is also the cause, of his declaration ; cp. infra 691 λόγοις τοιούτοις οἷς σὺ μὴ τέρψει κλύων, where, as here, the construction is helped by the relative clause.

1. 392. ἐκτός, supply ἐλπίδων.

i. 393. *ἔοικεν*. *μῆκος οὐδέν*, i. e. *οὐδὲν ἔοικε μῆκος*, 'is utterly unlike in extent.' i. e. is far greater.

i. 396. There was no casting of lots who should bring Antigone to Creon, but the Watchman claimed this as his right. Cp. supra 275.

ii. 399, 400. 'I have the right to be away and clear from the business.' *ἐλεύθερος* must be taken with *ἀπηλλάχθαι*. Cp. supra 244. *ἀφιέναι καὶ ἀπαλλάττειν* is the legal phrase for giving release and quittance.

i. 401. The order of the words betrays the astonishment of Creon. 'Bring this maiden! How, and where did you take her?'

i. 402. The Watchman wishes to be as brief in his good fortune as he was prolix in excusing himself in adversity.

i. 403. *λέγεις ὀρθῶς*, 'speak it with your wits.' Cp. O. T. 528, 29 *ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενός* | *κατηγορεῖτο τοῦ πικλήμα τοῦτό μου*.

i. 404. The Watchman affects a sort of familiarity by joining on his words to Creon's; cp. supra 321. The attraction *ὃν σὺ τὸν νεκρόν* is noticeable; the Watchman is awkward in his effort to be explicit. Cratinus, Frag. incert. 159 *ὄνπερ Φιλοκλέης τὸν λόγον διέφθορεν*.

i. 405. *ἤρέθη*, the aorist singles out the moment of capture.

ii. 409, 10. *τὸν* | *νέκυν*. For the synaphea cp. l. 238. *γυμνώσαντες εὔ*, for the order cp. O. T. 308 *μαθόντες εὔ*. Hdt. 6. 30 *περιστεύλαντες εὔ*. Observe the circumstantial loquacity of the speaker and the glib smoothness of the rhythm.

i. 411. *ἄκρων ἐκ πάγων*, 'just below the ridge;' *ἐκ* implies 'on this side of and looking down from.' *ὑπὴνέμοι*, 'out of (lit. below) the wind.'

i. 413. *κινῶν*. The sing. shows the interest which each watchman individually took in the matter; cp. supra 260 *φύλαξ ἐλέγχων φύλακα*.

i. 414. *ἀφειδήσοι*, 'neglect,' an unusual sense of the word, which generally means 'to be unsparing of.' *πόνου*, 'the labour' of watching.

i. 417. *καὶ καὶμ' ἔθαλπε*, 'and the heat was scorching us.' Supply *ἡμᾶς*. *χθονός* gen. of motion from with *αἰέρας*.

i. 418. *σκηπτόν*, 'a squall,' or 'sudden tempest.' *οὐράνιον ἄχος*, 'that saddened all the sky.' Not 'a measureless trouble,' like *ἄτην οὐρανίαν*.

i. 420. *ὔλης πεδιάδος*, orchard groves and the like are meant. On the high waste ground where the watchmen were sitting there would be no wood, but they could see the wood in the plain below. *ἐν δ' ἔμεστώθη*: cp. El. 713 *ἐν δὲ πᾶς ἔμεστώθη δρόμος*. O. T. 27, 'At the same time.'

i. 421. *μύσαντες*, 'closing lips and eyes,' in order to avoid the dust.

i. 423. No reason is given why Antigone should have revisited the corpse after once performing the rites of sepulture. The storm might have laid it bare, or she may have crept forth under cover of the dust cloud to see if any one had undone her work. Her courage in braving the storm contrasts with the conduct of the watchmen. *πικρᾶς*, κ.τ.λ.

The gen. is descriptive; 'a shrill cry like the cry of a despairing bird;' cp. supra 114 λευκῆς χιόνος πτέρυγι. πικρῆς, ἅτε πασχούσης πικρά, so infra 120, ἀθλίας . . βοῆς.

ll. 424, 25. κενῆς . . ὀρφανόν. The pleonasm marks the desolation of the nest.

l. 426. οὕτω δὲ χαῦτη, the words resume *κἀνακωκύνει*.

l. 427. ἐκ δ' . . ἤρᾱτο. For the tmesis cp. infra 432, 1107.

l. 430. εὐκροτήτου is like an Homeric epithet, applied to the pitcher of a princess. ἄρδην, κ.τ.λ. sc. ἔχουσα, is a condensed expression like Tr. 976 ζῆ . . προπετής, sc. ὦν.

l. 431. Cp. Od. 11. 26 28 ἀμφ' αὐτῷ δὲ χοὰς χέομεν πᾶσιν νεκύεσσιν | πρῶτα μελικρήφι, μετέπειτα δὲ ἡδέϊ οἴνῳ | τὸ τρίτον αἶθ' ὕδατι. στέφει, because the libations lie in a circle round the corpse, Wecklein, who compares στέφανος in Eur. Cycl. 517 of the blood lying round the head. The word is used in a similar sense, El. 53 τύμβον λοίβαισι καὶ κατατόμοις χλιδαῖς στέψαντες. ['Inde in Choephoris l. 93 ipsae χοὰὶ dicuntur στέφῃ quippe circumfusae sepulchro,' Ellendt.]

l. 432. σύν. Cp. supra 85 and so Aj. 958, 1288.

l. 436. ἀλλ', supply a verb from καθίστατο. 'Her attitude was one causing both pleasure and pain to me.'

l. 439. λαβεῖν is perhaps expegetic inf., (1) 'All these things are naturally of less importance to me that I should obtain them, than my own safety.' It is not however clear to what πάντα ταῦτα refers in this constr. Perhaps, therefore, (2) 'It is natural for me to take less account of all this (i.e. of Antigone's misery) than of my own safety.' For λαβεῖν in this sense cp. Thuc. 2. 42. § 5 τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες.

l. 441. σὲ δὴ, supply λέγω. For a similar order of words cp. El. 1445 σέ τοι, σὲ κρίνω.

l. 445. Cp. supra 400. The gen. αἰτίας depends on ἔξω, but must be supplied to ἐλεύθερον.

l. 446. μῆκος, adverbial; cp. ὡς τάχος and the like.

l. 447. 'Did you know the proclamation made that you should not do this?' The art. in τὰ κηρυχθέντα is peculiar, but may be used by Creon in speaking of his own edict, which he assumes to be universally known. It implies that he asks this question ἐκ περιουσίας. [Ἰδῆσθα κηρυχθέντα has been proposed by Cobet.]

l. 450. τάδε refers to τὰ κηρυχθέντα supra.

l. 453. 'For they have established these laws (i.e. the laws which I obey) among men.' The words echo Creon's τοῖσδε . . νόμους (449). For the mythology cp. O. C. 1381, 82 εἴπερ ἐστὶν ἡ παλαιφάτος | Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις. Here the words ἡ ξύνεδρος, κ.τ.λ. are a sort of personification of the 'rights of Hades.' For the use of the

word νόμους cp. Eur. Ion 443, 4 πῶς οὖν δίκαιον τοὺς νόμους ὑμᾶς βροτοῖς | γράψαντας αὐτοὺς ἀνομίαν ὑφλισκάνειν; Others take τοῦσδε νόμους of the edict of Creon, and continue the force of the negative. 'It was not Zeus or Diké that appointed this law.' Others read τοιούσδε . . ὥρισεν.

l. 454. Cp. O. T. 865 foll. ἀσφαλῆ, 'fixed and certain.' Cp. Lysias 104. 9 ἀγραφοὶ νόμοι καθ' οὓς Εὐμολπίδαι ἐξηγοῦνται. 'Id est,' says Lobeck, Aglaoph. p 193, 'ex consuetudine et institutis majorum.' ἔθος ἐστὶ νόμος ἀγραφος, Plato, Laws, 7. 79; A; cp. Thuc. 2. 43.

l. 455. With θνητόν supply σε, from τὰ σὰ γράμματα, 'that you, a mortal, should outrun.' Or τινά, still alluding to Creon.

l. 456. νῦν . . κᾶχθές, 'to-day or yesterday.' Cp. χθές καὶ πρώην Plato, Laws, 3. 677 D.

l. 457. ζῇ ταῦτα, 'these (τὰ τῶν θεῶν νόμιμα) are full of power.' For this force of ζῶω cp. O. T. 481 αἰεὶ ζῶντα περιποτᾶται. 'φάνη, 'came into being,' cp. Tr. 1 λόγος . . ἀρχαῖος φανείς and O. C. 1225 ἐπεὶ φανῇ.

ll. 458, 59. τούτων . . τὴν δίκην, 'the punishment for these,' i.e. for the transgression of these.

l. 460. τί δ' οὐ; sc. ἤδη. Cp. supra 448. Antigone would depreciate the authority of Creon by pointing out that it is not the power of life and death, but only the power of hastening death which he possesses. Cp. Scott, 'And come he slow or come he fast | It is but Death that comes at last.'

l. 462. αὐτ' = αὐτό.

l. 464. φέρει, 'obtains' = φέρεται, a common signification in Soph.

l. 466. παρ' οὐδέν, adverbial; 'it is a grief of no account.'

l. 467. ἦνσχύμην, 'had endured,' sync. for ἦνεσχόμην. 'Had I allowed my mother's son, when dead, to lie an unburied corpse, that were a cause of grief.' Some read ἐσχόμην. [Wecklein would reject ll. 465-468 on account of ἐξ ἐμῆς μητρός, and ἦνσχύμην or ἐσχόμην. But in the first Antigone is speaking as a woman (the O. T. was not yet), and though ἦνσχύμην is difficult, the rest of the lines are satisfactory.]

l. 470. For σχεδόν τι, ironically qualifying the expression, cp. El. 609 σχεδόν τι τὴν σὴν οὐ κατασχύνω φύσιν. For the dat. μῶρῳ cp. Eur. Bacch. 854 γέλωτα Θηβαίοις ὀφλεῖν. Notice the repetition (μῶρῳ μωρίαν) as characteristic of Sophocles. This is not said out of mere defiance. In the absoluteness of Antigone's mood the judgment of Creon appears self-condemned, because opposed to the Eternal Laws.

l. 471. The order is τὸ γέννημα τῆς παιδὸς δημοῖ ὤμῶν (ὄν) ἐξ ὤμου πατρός (γεγεννημένον).

l. 474. πίπτειν μάλιστα, 'are the most certain to fall.'

l. 475. περισκελῇ with ὀπτόν, 'heated to exceeding hardness.'

l. 477. οἶδα. The transition to the first person denotes that this is an experience on which Creon means to act.

1. 478. ἐκπέλει = ἔξεστι: the word does not occur elsewhere. Cp. ἐξεγένετο Hdt. 1. 78.

1. 479. The sentiment seems to be general: 'Keep a man in slavery and he cannot rebel:' though there is a coarse reference to Antigone which becomes explicit in the next line. Creon's ward is of course his slave.

1. 480. τότε is explained by ὑπερβαίνουσα.

1. 485. (1) 'If this authority is allowed to rest with her unchallenged,' κράτη = Antigone's assumption of authority. For κείσεται cp. El. 361, 362 σοὶ δὲ πλουσία | τράπεζα κείσθω. Or (2) 'If this authority of mine is overthrown by her without punishment' taking κείσεται in a common meaning, e.g. Arist. Nub. 126 ἀλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι.

1. 486. *ὄμαιμονεστέρα. The MS. reading ὄμαιμονεστέρας, if correct, is due to a burst of irrational temper.

1. 487. τοῦ παντός.. Ζηνὸς ἑρκείου = 'our whole family,' the presiding 'numen' being placed for the thing held sacred. Cp. Pindar, O. 8. 20 Διὸς γενεθλίου. Zeus Herceius was the god in whose protection the whole family lay. His altar stood in the court of the house: Od. 22. 334 ἐκδὺς μέγαροιο Διὸς μεγάλου ποτὶ βαμὸν Ἑρκείου ἵζοιτο.

1. 489. μόρου, for the gen. cp. Phil. 1044 τῆς νόσου πεφευγέναι.

1. 490. τοῦδε.. τάφου, gen. with ἴσον ἐπαιτιῶμαι: βουλευῆσαι, epxeg. inf. Sc. τόνδε τάφον.

1. 492. Cp. Aesch. Pr. V. 443 ἔννοους ἔθηκα καὶ φρενῶν ἐπηβόλους.

11. 493, 94. 'It commonly happens that the spirit of those who are plotting some utter wickedness in secret is convicted of the occult guilt before the act.' ἤρῃσθαι κλοπεύς = ἤρῃσθαι κλέπτων τι, 'in a secret act.'

1. 495. ἐν κακοῖσι, 'in trouble,' i.e. in the trouble which crime entails. Lines 493, 94 could only have reference to those who are disturbed by a consciousness of guilt, which was not the case with Antigone; hence, to meet both cases, Creon adds that 'he hates hypocrisy.'

1. 500. μηδ' ἄρεσθείη ποτε, sc. μηδὲν τῶν σῶν λύγων.

1. 502. Cp. O. C. 1410-12.

1. 505. λέγοιτ' ἄν. The passive form of expression avoids giving too much prominence to the Chorus as persons.

11. 506, 7. Antigone thinks the tyrant every way miserable, but most for being able to carry out his will. Cp. Plato.

1. 509. ὑπίλλουσι (ἵλλειν = 'to move within limits,' ὑπο- 'underneath'), 'move under restraint,' i.e. curb, restrain.

1. 510. τῶνδε.. φρονεῖς; 'if you hold a course divergent from them.' The words have a political meaning; cp supra 375 μήτ' ἴσον φρονῶν. Aesch. S. c. T. 1013 οὐδ' αἰσχύνομαι | ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει.

1. 514. (1) 'Why do you honour a service which casts dishonour on

him?' Or, possibly, (2) (χάριν cogn. acc.) 'Why do you pay the one an honorable service which dishonours the other?'

l. 515. ὁ κατθανὼν νέκυσ, i.e. Eteocles. For the fulness of expression cp. supra 26.

l. 517. δοῦλος. Only a slave would be cast out to such burial as Creon proclaimed for Polynices.

l. 518. πορθῶν. sc. ὤλετο.

l. 519. τοὺς νόμους τούτους, 'these laws which I have observed.' Cp. supra 452. Others read ἴσους, which perhaps arose from the next line.

l. 520. Granting that these laws are required in Hades, they are not required without respect of evil and good.

l. 521. 'Who can tell if this (the burial of Polynices) be not accounted pious in the under-world?' τίς οἶδεν εἰ. nearly = 'Haud scio an.' Creon in his reply entrenches himself behind ordinary Greek morality.

l. 523. This noble line gives a glimpse of what is deepest in Antigone.

ll. 528 foll. 'The cloud upon her brow, moistening her fair cheeks, is marring her flushed face.'

l. 531. 'Who, having slipped in like a snake, drain my life's blood in my house;' the sentence is then broken by the parenthesis οὐδ' . . . θρόνων, and resumed in φέρ' εἰπέ κ. τ. λ. κατ' οἴκους, while Antigone was rebellious out of doors.

l. 532. ἐξέπινες. Cp. Tr. 1054, 5 ῥοφεῖ ξυνοικοῦν' ἐκ δὲ χλωρὸν αἷμα μου | πέπωκεν. El. 785, 6 τοῦμόν ἐκπίνουσ' ἀεὶ | ψυχῆς ἄκρατον αἷμα.

l. 533. ἄτα κάπαναστάσεις, abstract for concrete. Cp. O. T. 1.

l. 536. δέδρακα τοῦργον. Ismene fears that she will meet with rejection now as she rejected Antigone before (cp. supra 65 foll.), and therefore adds εἴπερ ἦδ' ὁμορροθεῖ, as pleading to be made an accomplice after the fact.

l. 537. τῆς αἰτίας is directly dependent on συμμετίσχω, as the more important word.

l. 540. ξύμπλου, 'fellow-voyager,' a Greek metaphor for 'companion.'

l. 544. ἀτιμάσης: cp. El. 1214, where Electra, when requested to put down the urn containing her brother's ashes, as having no share in it, exclaims οὕτως ἀτιμός εἰμι τοῦ τεθνηκότος;

l. 546. κοινά: cp. Aj. 577 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθήσεται. For μὴ in μῆδ' ἂ μὴ ἴθιγες cp. O. C. 1641. It implies that the particular prohibition rests on a general principle.

l. 548. σοῦ λελειμμένη. 'left behind thee,' almost = 'deprived of thee.'

l. 549. τοῦδε γὰρ σὺ κηδεμών, 'he has your care and duty.' Ismene has made Creon of more importance than her brother.

l. 551. εἰ γέλωτ' ἔν σοι γελῶ: εἰ = κεἶ. Antigone repeats Ismene's

meaning with added bitterness, οὐδὲν ὠφελουμένη being changed into ἀλγοῦσα δῆτα. 'It is indeed with pain, though I do laugh at thee.' Cp. Eur. Or. 484. [On the construction γελῶτα γελᾶν cp. the notes of Ameis, on Od. 8. 50 (Anh.), Bekker, Hom. Blätter, who has collected a large number of examples, and Sandys, Demosth. 45. § 85. As a rule an adjective is required with the substantive but this is not necessary when the combination of verb and substantive is intended to express a habit, or give emphasis, e.g. Od. 6. 61 βουλὰς βουλεύειν, 9. 54 στη-σάμενοι ἐμάχοντο μάχην, 9. 217 ἐνόμνευ νομὸν κάτα πίονα μῆλα.]

l. 552. ἀλλὰ νῦν. The order of words gives increased force to νῦν: cp. O. C. 1276 πειράσας' ἀλλ' ὑμεῖς γε.

l. 554. κάμπλάκω, 'am I, then, to miss?' καί connects ἀμπλάκω with the preceding verb, i. e. ἡ σώσω ἐμαυτὴν καὶ ἀμπλάκω; cp. Aj. 462 καὶ ποῖον ὄμμα, κ. τ. λ.

l. 556. These words are supposed to mean, (1) 'But not without my having spoken,' (2) 'Nay! but according to those words of mine which were not spoken.' The first explanation is preferable. It can more easily be connected with the context which follows in which καλῶς σὺ ἐδύκεις φρονεῖν must refer to words of Ismene which were actually spoken. ['Might I unsay my words, this were not so,' Whitelaw, but ἐπ' ἀρρήτοις can hardly be made to bear this meaning.]

l. 557. τοῖς. 'to these.' i. e. to Creon. The meaning is that Ismene thought of pleasing Creon, Antigone of pleasing the dead. The inversion gives a sarcastic emphasis.

l. 559. θάρσει. σὺ μὲν ζῆς. Antigone speaks ironically. Ismene was anxious to avoid death, and she has succeeded in doing it; Antigone had long bidden farewell to life on condition of aiding the dead.

l. 560. Notice the dat. with ὠφελεῖν, a construction not found elsewhere in Sophocles though it occurs several times in Aeschylus.

l. 561. For the form of the sentence cp. supra 21 foll. τῷ κασιγνήτῳ . . τὸν μὲν . . τὸν δέ. τὴν μὲν, Ismene; τὴν δέ, Antigone. τὰ πρῶτ', adverbial.

ll. 563, 4. 'The unfortunate do not retain the reason which is born with them, but lose it in distraction.'

l. 565. Creon echoes Ismene's κακῶς πράσσουσιν with a slight difference. For πρίσσειν κακά is not merely 'to fare ill,' but 'to get into mischief,' 'to involve oneself in trouble.'

l. 567. ἦδε. The word is out of construction. 'Don't say "this maiden".' Cp. Plato, Theaet. 164 B τὸ δέ γε οὐχ ὕρᾳ οὐκ ἐπίσταται ἔστιν, εἴπερ καὶ τὸ ὕρᾳ ἐπίσταται.

l. 569. For the metaphor cp. O. T. 1211, 1257.

l. 570. 'Not as there was harmony of love between him and her.'

l. 571. The plural generalizes the expression.

l. 572. The MSS. give this line and ll. 574, 576 to Ismene, but most edd. have followed Aldus and Boeckh in transferring 572 to Antigone, to whom alone τὸ σὸν λέχος in the next line could have a forcible reference, and the others to the Chorus [But (1) it is at least strange that Antigone should descend from the high tone of 559, 560 in which she has renounced the living world; (2) 574 is not a mere repetition of 568; it puts in a far more forcible way the wrong done to Haemon; (3) 576 is the language of despair in which Ismene puts the question of her sister's death with marked plainness to Creon.] ἀτιμάζει, i. e. by assuming that he would cherish love for a κακὴ γυνή.

l. 575. Creon implies that the matter has passed out of his power; hence ἔφν in the aorist, as if it were a thing of the past.

l. 577. καὶ σοὶ γε κάμοί, sc. δεδομένα. Creon here κομψεύει τὴν δόξαν: i. e. ὀρθῶς δοκεῖ σοι περὶ τῶν ἐμοὶ δεδογμένων. With τριβάς supply ποιείσθε.

l. 578. 'Henceforth these must be women, and not be allowed to go at large.' For the purposely harsh expression (γυναῖκας εἶναι, τὰ ταῖς γυναῖξιν προσήκοντα ἀσχεῖν) cp. supra 484. For the seclusion of Greek women cp. Xen. Oecon. cc. 7-10. Creon does not think of carrying out his intention immediately.

ll. 582-63. Second Stasimon. This chorus forms a striking contrast to the last. There the inventiveness and power of man is celebrated; here he is shown to be the sport of Fate, and wholly subject to Zeus. In a similar way the last chorus of the play, ll. 1115 foll., contrasts with the thanksgiving in the first (ll. 100 foll.).

l. 582. Strophe α'. 'Blessed are those whose life is without taste of calamity.' The thought of the persistence of calamity occupies the chorus to line 603. With κακῶν ἄγευστος cp. El. 36 ἀσκευον ἀσπίδων: the genitive denotes that in respect of which there is privation.

l. 585. ἐλλείπει, 'fails.' γενεᾷς ἐπὶ πλῆθος ἔρπον, 'creeping on to the fulness of the race,' i. e. to the last generation of the race and also to all members of it.

ll. 586 foll. 'Like as when a wave courseth over the darkening deep before tempestuous blasts from Thrace, blowing across the sea.' For the dat. in πνοαῖς cp. supra 335: and for the collocation δυσπνόοις πνοαῖς cp. supra 502 κλέος . . εὐκλείεστερον. The accumulation of adjectives is characteristic of Sophocles. Cp 1204.

ll. 590, 1. κελαινὰν καὶ δυσάνεμον, 'black and tempestuous.' For the order cp. Aesch. Ag. 63 foll. πολλὰ παλαισματα καὶ γυιοβαρῇ. δυσάνεμον, 'sign of tempest,' because only seen when the wind has been blowing hard on shore.

ll. 593 foll. Antistrophe α'. 'From of old I see the calamities of the house of Labdacus accumulating on the calamities of those that are

gone; nor does one generation free another, but some god casts them down, and there is no hope of redemption.' See Aesch. Cho 402. ἀρχαῖα is a supplementary predicate, placed first in order to give prominence to the notion, and also to connect what follows with the statement in l. 585. For the middle voice of ὀρῶ cp. Tr. 306 ὀρωμένη, El. 1060 ἐσορώμενοι, and the lexx. For remarkable uses of the middle voice in Sophocles cp. ἐπαιτεῖται El. 1124, ποθουμένα Tr. 103, μετρούμενον Aj. 5, προνέμεται El. 1384.

l. 596. ἀπαλλάσσει, cp. supra 244, 400.

l. 597. ἔχει λύσιν. The phrase is impersonal. Cp. O. C. 545 ἔχει δέ μοι . . πρὸς δίκας τι. 'Nor does the case admit of redemption.'

ll. 599 foll. 'For now there was a radiance spread over the last root in the house of Oedipus—it the blood-stained earth sacred to the gods below is sweeping away, and folly of speech, and frenzy of spirit.'

l. 600. *ἐτέτατο. Cp. Phil. 831 αἴγλαν, ἃ τέταται τανῦν. Od. 6. 44 αἶθρη | πέπταται ἀνέφελος λευκὴ δ' ἐπιδέδρομεν αἴγλη. The radiance is the youth and bright hope of Antigone.

l. 601. νιν = ῥίζαν. The asyndeton is noticeable, but is perhaps excused by the energy of the language. Some read δ τέτατο.

l. 602. ἀμᾶ, 'covers.' κατα- is separated from the verb by tmesis, and καταμᾶν is to 'cover over by sweeping together.' For a curious extension of a somewhat similar expression cp. Hdt. 1. 189 where συμψήσας is used of a river 'swallowing up' a horse. κόνις is the dust which Antigone has scattered on the body of Polynices, which, by a bold figure, is said to sweep her into the grave, because this action is the cause of her death. The thought is expanded in λόγον τ' ἄνοια καὶ φρενῶν Ερινύς. [Others read κοπίς. This, however, introduces a metaphor which has no bearing on the circumstances of the case and jars with l. 603.] φοινία is at once 'associated with death' and 'causing death.'

ll. 604 foll. Strophe β'. The Chorus are led by the swift retribution which has overtaken Antigone to dwell on the power of Zeus, the guardian of all moral law, and on the certainty of vengeance. The spectator feels that this applies rather to the action of Creon.

l. 604 τίς . . κατὰσχοι; The energy of the mood and the interrogative make up for the omission of ἄν. Cp. Aesch. Cho. 585 (quoted on supra 332).

l. 606. 'Sleep which brings age to all.' Cp. Il. 14. 247, where Sleep says that he can subdue all besides, Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίωνος ἄσπον ἰκοίμην | οὐδὲ κατενύησαιμ', ὅτε μὴ αὐτὸς γε κελεύοι. With the meaning cp. O. T. 870, 1, where Sleep and Age are also joined.

l. 607. θεῶν, is added as a sort of epithet = 'divine.' Cp. supra 369. Phil. 306 ἐν τῷ μακρῷ . . ἀνθρώπων χρόνῳ. Usually, Zeus is the orderer

of time; cp. Il. 2. 134 Διὸς μεγάλου ἐνιαυτοί: but here the existence of time seems attributed to the gods generally.

l. 608. ἀγήρῳ χρόνῳ. The dative seems to denote a space of time, as in O. C. 1321 τῆς πρόσθεν ἀδμήτης χρόνῳ, Phil. 715 δεκέται χρόνῳ. Compare the Homeric ὥρῃ χειμερινῇ, 'in the season of winter.'

l. 609. κατέχεις, i. e. σύ, ὦ Ζεῦ. Ὀλύμπου . . αἶγλαν, cp. Il. 1. 532 αἰγλήεντος Ὀλίμπου. There is an approach to the Homeric conception of Olympus here, whereas the word in Sophocles is usually a vague expression for heaven. Cp. O. C. 1655.

ll. 611 foll. 'Through the coming time, and the far future, this law (i. e. the sovereignty of Zeus) will last, (as it has lasted) through all past time, coming to mortals as a law comprising every city, in no way avoiding calamity.' νόμος πάμπολις is a law of universal application holding good in every city. ἐκτὸς αἵτας, 'so as to be outside calamity;' i. e. in its unswerving course it is ever bringing down calamity. Cp. supra 445 ἔξω βαρείας αἰτίας, infra 1318.

l. 615. Antistrophe β'. 'Hope is indeed a blessing, but it is also a delusion, for God leads men astray, to their ruin.' πολὺπλαγκτος, 'widely roving.' There seems to be no certain instance of a transitive use of this word = 'much-deceiving,' and this meaning would be less forcible with ἀπάτα following in l. 617.

l. 617. ἀπάτα . . ἐρώτων, 'a deception arising from desires.'

l. 618. 'It comes to him all at unawares.' οὐδέν with εἰδότε: to ἔρπει an indefinite subject must be supplied, as in 597 οὐδ' ἔχει λύσιν.

l. 620. Cp. Aesch. Pr. V. 887 foll. ἡ σοφός, ἡ σοφὸς ὄς, κ. τ. λ., Tr. 1. 'With wisdom was a famous word uttered by one.' There does not seem to be any definite reference, though, like many another old saw, this maxim is to be found in Theognis (401 ff.).

l. 622. For the meaning cp. Aesch. Frag. 151 (N) θεὸς μὲν αἰτίαν φύει βροτοῖς | ὅταν κακῶσαι δῶμα παμπήδην θέλῃ. Pers. 93 ff.

l. 625. ὀλιγοστών. This appears to mean 'a time that is one of few' and thus 'that comes rarely.' In Ar. Pax 559 we find πολλοστώ χρόνῳ where the meaning seems to require πολλῶ χρόνῳ. Some edd. ὀλίγιστον. χρόνον, acc. of time; cp. supra 415 χρόνον τὰδ' ἦν τοσοῦτον.

l. 629. τάλιδος. The word is probably of Semitic origin.

l. 630. ἀπάτας, gen. of the cause or reason. Notice the Doric form in anapaests, and cp. supra 110 γᾶ, 113 γᾶν.

ll. 631-780. Third Epeisodion. Haemon enters. (Creon has apparently remained on the stage during the chorus.) Father and son speak of the act and punishment of Antigone; a quarrel rises and Haemon leaves the stage in fury.

l. 633. τῆς μελλονύμφου is an objective gen. with ψῆφον = 'my vote concerning.' λυσσαίνων (from λύσσα) does not occur elsewhere.

1. 634. ἤ as if μή had not gone before. 'Art thou come angry? or?' Though by the form of the question Creon assumes that Haemon is not angry, he nevertheless puts the alternative.

1 636. ἀπορθοῖς, supply ἐμέ.

11 637, 8. 'To me no marriage can justly be deemed a worthier prize than thy good guidance.' ἀξίως is rendered more prominent by the position. For μείζων = τιμώτερος cp. O. T. 772 τῷ γὰρ ἂν καὶ μείζονι; φέρεσθαι is middle, 'for me to carry off.'

1. 639. οὕτω . . διὰ στέρνων ἔχειν, 'to feel thus . . throughout your breast,' 'to be thoroughly imbued with this.'

1. 640. πάντ', 'in everything.'

1. 643. τὸν ἐχθρὸν ἀνταμύνωνται, 'may repay their father's enemy.' The nom. to ἀνταμύνωνται is to be supplied from γονάς (641).

1. 646. τί . . ἄλλο; 'What else would you say that he did but just beget?' etc. ἄλλο is not to be confined to φῦσαι, but a word of more general meaning (e.g. ποιῆσαι) must be supplied. Cp. Thuc. 3. 39 τί ἄλλο οὔτοι ἢ ἐπεβούλευσάν τε καὶ ἐπανάστησαν μᾶλλον ἢ ἀπέστησαν; supr. 322.

1. 648. φρένας *γ'. γ', if right, strengthens φρένας. 'Don't let your judgment be overcome, whatever else you give up.' Cp. infra 683 πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας.

1. 650. ψυχρὸν παραγκάλισμα. Abstract for concrete. The words γυνή . . δόμοις are added in explanation, hence the asyndeton. Cp. Tr. 540 ὑπαγκάλισμα.

1. 654. It is doubtful whether we should arrange the words μέθες τήνδε τινὶ νυμφεύειν, 'leave this maiden for some one to wed.' or join νυμφεύειν τινί = 'to be bride to some one.' The first implies more contempt for Antigone, but the second is more obvious and is confirmed by infra 816. Cp. Eur. El. 1144.

1. 658. ἀλλὰ κτενῶ. Notice the metrical effect of the two detached feet. ἐφυννέτω: there is something scornful conveyed by the word. Cp. infra 1305. Δία ξύναιμον: a similar expression of contempt for the Zeus of kinship is given above 487.

1. 659. 'If I fail to bring up in order those akin to me, most surely I shall fail with those who are not akin.' Add ἀκόσμους θρέψω τοὺς ἕξω γένους.

1. 661. ἐν τοῖς . . οἰκείουσιν, 'in home matters.' Creon seems to feel that his defiance of Zeus ξύναιμος requires justification, and commences a series of general remarks with this view. Good order must 'begin at home.' The law of kindred does not justify anarchy among kinsmen. Creon urges the demands of the state against the family, as Antigone has urged the family against the state.

1. 663. Strictly ὑπερβάς goes with the first alternative, and not equally with both.

l. 664. τοὔπιτάσσειν. For the art. and infin. cp. supra 78, etc. Disobedience according to Creon is the inversion of command, cp. supra 485 ταῦτα . . τῇδε κείσεται κράτη.

ll. 665, 6. δορός . . χεμῶνι. For the metaphor cp. El. 733 κλυδῶν' ἔφιππον ἐν μέσῳ κυκῶμενον.

l. 666. στήσειε. The optative is used as in a general supposition; cp. O. T. 979 ὅπως δύναιτό τις.

l. 667. τάναντία. The form of expression is chosen to avoid the direct mention of τὰ μεγάλα καὶ ἄδικα.

l. 668. τοῦτον, i. e. the man who obeys his ruler in the manner mentioned. Such a man would be excellent in every relation; a good ruler, a good subject (as has been said) and a good soldier.

l. 671. δίκαιον, 'loyal,' cp. supra 292 λόφον δικαίως εἶχον.

l. 673. αὕτη πόλεις τ' ὄλλουσιν. There is nothing to answer to τ' (unless ἡδ' is read in the next line for ἧδ'), so that the sentence is an anacoluthon.

l. 674. σὺν μάχῃ δορός, 'aiding the battle of the spear.' The gen. is descriptive. A 'battle of the spear' would of course be hand to hand. For σὺν cp. supra 172.

l. 675. τροπὰς καταρρήγνυσιν. 'breaks the vanquished into rout.' The acc. is cognate. τῶν δ' ὀρθουμένων, 'those who are not broken down.' The metaphor is continued.

l. 677. ἀμυντέ'. Examples of the use of verbals in the plural are given in abundance by Mr. Blaydes. The fact that the plural occurs in prose authors, and in places in poetry where it is not required for the metre (e. g. 678), shows that the change from the singular to the plural was in common use through the language. τοῖς κοσμουμένοις, (1) neuter 'the cause of order,' cp. supra 661 τοῖς οἰκείοισιν, Dem. 462. ἃ τοὺς εὖνους τοῖς καθεστῶσι; (2) masc. 'the orderly citizens;' cp. supra 675 τῶν δ' ὀρθουμένων, Aj. 1103 τόνδε κοσμήσαι.

l. 679. ἐκπεσεῖν, i. e. θρόνων, 'to be thrown from office and authority;' cp. Aesch. Pr. V. 912 ἣν ἐκπίπνων ἡρᾶτο δηναίων θρόνων.

l. 681. τῷ χρόνῳ κεκλέμμεθα, 'unless we are deceived by time.' For this sense of κλέπτειν cp. Eur. Tro. 677 οὐδὲ κλέπτομαι φρένας.

l. 685. ὅπως . . μὴ, κ.τ.λ. The μὴ is an extension of the use of μὴ in relative clauses—a favourite use in Sophocles; cp. ἔνθα μὴ El. 436, ὅστις μὴ Aj. 761, supra 546. Here the following ἂν and μὴτ' ἐπισταίμην may have had some influence on the negative: cp. El. 1259 οὐ μὴ' στί καιρὸς μὴ μακρὰν βούλου λέγειν.

l. 686. 'I could not say, and may I never know how to say.'

l. 687. Perhaps, τὸ λέγειν (ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε) should be supplied with καλῶς ἔχον, and the meaning is, 'though I cannot say this, yet for another it would be fitting.' The son may not criticise the father.

yet criticism from others may be right. In this case *καί* belongs to the whole clause. Otherwise, 'Another may have right on his side.'

l. 688. σοῦ, the gen. depends on προσκοπεῖν. The connection is, 'Others criticise you, but I do not, still I am naturally the person to hear what they say and tell you of it.'

l. 691. λόγοις τοιούτοις: cp. supra 391 ἀπείλαις, where there is a similar attraction arising from the relative clause, though the dative may be explained as a dative of occasion. Cp. Eur. Or. 461 (αἰδώς μ' ἔχει) . . . τοῖσιν ἐξεργασμένοις. [ἐν λόγοις τοιούτοις ὄντι Schol. The participle may be spared, but the preposition well represents the connection. Cp. for vague use of the dative, O. C. 880 τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν.]

l. 693. Here again the action of the play must be supposed to be highly condensed; and the time in which the murmurs over Antigone's death have been spoken and heard is compressed into the space of a single chorus. Cp. supra 253.

l. 697. πεπτῶτ' ἄθαπτον, 'lying unburied.'

l. 698. ὀλέσθαι, 'to perish,' in the sense of being consumed and mangled. To the common apprehension the corpse was still the man.

l. 699. This line is added as if the preceding clause had been a relative without an antecedent to it, and not dependent on φθίνει (l. 695).

l. 701. σοῦ πράσσοντος εὐτυχῶς: cp. supra 638 σοῦ καλῶς ἡγούμενου.

l. 704. πρὸς παίδων. The prep. with the gen. implies agency, 'renown proceeding from children' These words contain an additional argument, because the death of Antigone was the ruin of Haemon, and this could not but affect Creon.

l. 705. ἐν σαντῶ φόρει, 'carry about in your breast.'

l. 706. ὥς φῆς σύ = 'what you say,' is taken up with τοῦτο. In Greek the adverb of manner is often substituted for the accusative, e. g. πῶς φῆς; So κακῶς, εὖ, ποιεῖν, πάσχειν. etc.

l. 709. οὔτοι. The plural takes up the indefinite relative ὅστις, which applies to three classes of persons (φρονεῖν, γλῶσσαν, ψυχὴν). For the exact converse cp. infra 1166, 7.

l. 710. Observe the close connection of μανθάνειν with πόλλ' in the next line. κεί τις ἢ σοφός. For εἰ followed by subj. cp. O. T. 874, O. C. 1443.

l. 711. τὸ μὴ τείνειν ἄγαν. 'not to be too obstinate.'

l. 713. There is a marked opposition between κλῶνας, 'the tips of the branches,' and αὐτόπρεμνα, 'root and branch.' ἐκ in ἐκσώζεται perhaps = 'even.' But compounds with ἐκ are largely used in Sophocles; and sometimes with little distinction of meaning between the compound

and simple verb, e. g. *ἐξερῶ* and *ἐρῶ*. The verb is middle, = 'saves its own branches.'

1. 715. *ναὸς ἐγκρατῇ πόδα*, 'the sheet which has power over the vessel.'

1. 717. *στρέψας*, sc. *τὸ πλοῖον*. *τὸ λοιπόν*, 'for the rest of the voyage.'

1. 718. 'But relent in your mind and allow a change.' *θυμῷ* is to be taken with *εἴκε*, not immediately = 'yield to your temper,' but as denoting the sphere within which the change takes place. There is probably a false echo of Il. 9. 598 *εἶξας ᾧ θυμῷ*, which however means 'yielding to the bidding of his heart.' [But cp. the Homeric phrase *μεθέμεν χόλον* (Il. 1. 283), which is = 'to let your anger pass away.' The anger in the present case is compared to a wind; Creon is not to draw his sail too tightly or he will share the fate of the sailor who does not allow for the force of the wind. The meaning of *εἴκε* is determined by *μετ. δίδου*.]

1. 719. *κάπ'* = *καὶ ἀπό*.

1. 720. *πρεσβεύειν*. The middle voice of this verb is more common in the metaphorical sense; cp. Aesch. Cho. 631 *κακῶν δὲ πρεσβεύεται τὸ Ἀήμιον λόγφ*.

1. 721. *πάντ' ἐπιστήμης*, 'of knowledge in all things.' *πάντ'* is the acc. with the verbal notion in *ἐπιστήμη*. Cp. O. C. 1514 *αἱ πολλὰ βρονταὶ διατελεῖς*.

1. 722. *εἰ δ' οὖν, κ.τ.λ.*, 'but if, as is usual—for it usually happens that the balance sinks in the other direction.' The sequence of thought is: *φήμ' ἔγωγε . . πλέων, τοῦτο δὲ οὐ φιλεῖ ταύτῃ ρέπειν, εἰ δ' οὖν (ἔστιν, ὡς φιλεῖ εἶναι) καλὸν καὶ τῶν εὖ λεγόντων κ.τ.λ.* There is no ellipse of *μή*, but the clause which contains the ground of the hypothesis is placed after it, instead of before it.

1. 726. *διδαξόμεσθα*. The middle future for passive; cp. supra 210.

1. 727. *τὴν φύσιν* implies nature as well as years, 'so juvenile;' cp. O. C. 374, El. 1023.

1. 728. *μηδὲν τὸ μὴ δίκαιον*, i. e. *μηδὲν διδάσκου ὃ μὴ δίκαιόν ἐστιν*. Cp. supra 360 *οὐδὲν . . τὸ μέλλον*, or rather perhaps *μηδὲν* is adverbial: 'By no means, if not what is just.' *εἷ* = *καί*, as above 551 *εἰ γέλωτ' ἔν σοι γελῶ*.

1. 729. *τάργα* is almost = 'duty,' the plural of *ἔργον* in the sense of a work which a man has to do; and so it is repeated in the singular in the next line, 'Is it a part of your duty?' Thus the word equally with *τὸν χρόνον* applies to Haemon: 'My age is not to be considered more than my duty (and it is my duty to tell my father what is said).'

1. 731. *οὐδ'*, i. e. *οὐκ ἔστι, οὐδ' ἄν, κ.τ.λ.*

1. 732. *νόσφ* = *κακία*. *νόσος* is used widely in Sophocles for mental pain or delusion, and for misfortune generally, no less than bodily disease; cp. infra 1142, Aesch. Pr. V. 225.

l. 733. *δμόπολις*, 'who make up one city with us'—our fellow-citizens. Hence Creon's reply.

l. 736. *ἄλλω ἢ μοί*, 'in the interests of another than myself.' Aj. 1045 *Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν*, Plato, *Menex.* 246 E *ἄλλω ὁ τοιοῦτος πλουτεῖ, οὐχ ἑαυτῷ*.

l. 738. 'Is not the city counted a possession of the ruler?' For the gen., cp. O. C. 38 *τοῦ θεῶν νομίζεται*; ib. 107, *μεγίστης Παλλάδος καλούμεναι κ.τ.λ.*

l. 739. 'You would be a splendid ruler—alone in a desert.'

l. 741. For the gen. cp. supra 688.

l. 742. With *διὰ δίκης* cp. O. T. 344 *θυμοῦ δι' ὀργῆς*, Aesch. *Pr.* V. 121 *δι' ἀπεχθείας ἐλθόνθ'*, κ.τ.λ., Eur. *Androm.* 174 *διὰ φόνου . . χωροῦσι*. [Another reading is *ᾧ παῖ κάκιστε*.]

ll. 743 foll. Notice the bitter repetition of words in the dialogue here, *ἔξαμαρτάνονθ'*, *ἁμαρτάνω*: *σέβων*, *σέβεις*: *ὑστερον*, *ἦσσω*: *κάπαπειλῶν*, *ἀπειλή*: *κενάς*, *κενός*.

l. 745. *σέβεις* is used absolutely in a general sense, 'it is not reverence.' etc.

l. 748. Creon refuses to distinguish between *τῶν αἰσχυρῶν* and Antigone.

l. 751. *τινά*. The word is purposely indefinite. It may be intended by Haemon either as a warning to Creon of the natural consequences of such an act, or an intimation of his own intention of suicide. The former seems preferable. Cp. Aesch. *Ag.* 456 *βαρεῖα δ' ἀστῶν φάτις σὺν κότῳ, δημοκράντου δ' ἀρᾶς τίνει χρέος*. Choeph. 59 *φοβεῖται δέ τις*.

l. 752. 'Dost thou go so far in boldness as to threaten?' Proleptic use of the participle, cp. Aj. 184, 5.

l. 753. *κενάς*: cp. O. C. 931 *γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν*. For *τίς = πῶς* cp. O. C. 775 *καίτοι τίς αὕτη τέρψις*; Haemon means that there is no 'threat' in pointing out the consequences of foolish resolutions and trying to check them.

l. 756. *δούλευμα*. For the neuter cp. supra 320 *λάλημα*. *κῶτιλλε* expresses Creon's impatience at Haemon's refinement, *εἰ μὴ πατὴρ ἦσθ'*. He wishes to hear no more of it, for Haemon is only Antigone's slave.

l. 758. For the acc. *τόνδ' Ὀλυμπον* cp. O. T. 1087 *οὐ τὸν Ὀλυμπον*.

l. 759. *ἐπὶ ψόγοις*, 'in addition to reproaches,' or perhaps 'with continual reproaches,' like *ἐπὶ κωκυτῷ* El. 108, *ἐπὶ δάκρυσι καὶ γόοις* Eur. *Tro.* 316.

l. 763. *οὐθ' ἤδε . . σύ τε*. By being placed coordinately the clauses are brought into sharper contrast.

l. 764. Observe the passionate redundancy, *προσόψει . . ἐν ὀφθαλμοῖς ὄρων*.

l. 765. 'That you may exhibit your frenzy to those of your friends who can bear it.' With *θέλουσι* supply *σοὶ μαινομένῳ ξυνεῖναι*. Cp. infra 1088.

1. 767. νοῦς .. τηλικούτος, 'at his years the mind,' etc. νοῦς refers to mental purpose, and the notion is repeated in φρονέτω.

1. 768. 'Let his acts and conceptions be more than human.'

1. 769. τὰ .. τάδε .. 770. αὐτά. Cobet, *Nov. Lect.* p. 695: 'Satis constat in duali numero triplicis generis unam et eandem formam esse in articulo pronominiibus, adjectivis et participiis; Graeculis et librariis omnibus ea res ignota fuit; itaque passim temere antiquas et verissimas scripturas suo arbitratu depravarunt.' Here the MS. reads τὰ δ' (τάδ) τὰδ .. αὐτά, supra 561 we have τῶ παιδὲ τώδε. In O. C. 1113, where the texts read ἐμφύντε, the MS. has ἐμφύτε corr. ἐμφῦσᾶ, with a gloss ἀντὶ τοῦ ἐμφῦσαι. We have masculine participles (of women) in O. C. 1676 ἰδόντε καὶ παθούσα, El. 980 ἀφειδήσαντε, 1002 πράσσοντε, O. T. 1472 τοῖν μοι φίλοιν δακρυρροούντων. Cp. Dindorf on O. C. 1113.

1. 771. οὐ τήν γε μὴ θιγούσαν, sc. νοῶ κατακτείνειαι.

1. 773. (1) 'Leading her where there is no track of human footstep.' The privative ἔρημος has the force of a negative. Cp. Aj. 640 ἐκτὸς ὁμιλεῖ. It was a Greek superstition to expose those devoted to a god in waste places, in order that the god might visit them without injuring others. So Io in Aesch. Pr. V. 666 is driven out, ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις. For the feeling of desolation which this line suggests cp. Phil. 487 χωρὶς ἀνθρώπων στίβον. Or (2) join ἔρημος βροτῶν.

1. 775. ὥς ἄγος μόνον, 'as to be an expiation' = τοσοῦτον μόνον, ὅσον ἄγος εἶναι. ἄγος = 'expiation.'

1. 777. τὸν Ἅιδην. The article seems to be added sarcastically, 'her Hades.'

1. 778. τὸ μὴ θανεῖν. The acc. after τεύξεται is perhaps excused by the infinitive, τὸ θανεῖν = θανεῖν. τεύξεται could have been used absolutely = 'she will obtain her request,' and then τὸ μὴ θανεῖν added epexegetically = 'in the matter of not dying.'

1. 779. ἀλλὰ τηνικαῦθ', cp. ἀλλὰ νῦν supra 552.

1. 780. περισσός, 'bootless;' cp. Aesch. Pr. V. 383 μοχθὸν περισσόν.

11. 781-790. Third Stasimon. Strophe α'. The disobedience of Haemon is due to the influence of love, whose power is universal and irresistible by gods or men. Ἔρως ἀνίκατε μάχαν, cp. Tr. 441, 2 Ἐρωτι .. ὅστις ἀντανίσταται | πύκτης ὅπως ἐς χεῖρας, οὐκ ὀρθῶς φρονεῖ.

1. 782. ὃς ἐν κτήμασι πίπτεις. The most probable interpretation of these words is, 'who faltest upon wealth,' i. e. 'who art the destroyer of possessions.' Others translate = 'who attackest thy slaves,' i. e. 'who by attacking enslavest,' taking κτήμασι in a proleptic sense. But the theme of this ode is not merely 'love the victorious,' but 'love the destroyer.'

1. 784. ἐννυχεύεις. As in ἐν .. πίπτεις, Love is figured as an enemy, 'he keeps nightly watch on a maiden's cheek,' to surprise his foe.

1. 785. The distant spaces of sea and the seclusion of mountain valleys do not place men beyond the reach of love's power. The poet has various old legends in his thoughts. For ἀγρονόμοις αὐλαῖς cp. ἀγρόνομοι πλάκες in O. T. 1103. In Od. 6. 196 we have the word in a different sense, νύμφη ἀγρονόμοι being 'nymphs which haunt the wilds.' 'Huts on the pastures,' rather than 'inhabited in the fields.'

1. 786. σ' is to be taken with φύξιμος. Cp. Aesch. Pr. V. 904 πόλεμος ἄπορα πόριμος. It is doubtful whether ἀθανάτων is to be taken directly with οὐδεῖς or with ἐπὶ to be supplied from the line following.

1. 790. ἐπ', with this use of the preposition cp. Plato, Rep. 3, 406 C δ' .. ἐπὶ .. τῶν δημιουργῶν αἰσθανόμεθα. 'Quantum hominum genus propagatum extenditur,' Ellendt.

11. 791-800. Antistrophe α'. 'Love is the ruin of noble minds and stirs up strife among kindred. He is mighty as the mightiest ordinance. For Aphrodite is invincible.'

11. 791. ἀδίκους .. παρασπᾶς, 'drawest over to injustice.' The adj. is proleptic, cp. O. C. 1200 τῶν σῶν ἀδέρκτων ὁμμάτων τητῶμενος.

1. 792. ἐπὶ λῶβᾶ, 'to their ruinous harm.'

1. 794. ξύναιμον, which properly belongs to ἀνδρῶν, is by hypallage made to agree with νεῖκος. Cp. O. T. 1375, 6 ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος | βλαστοῦς ὅπως ἐβλαστε, infra 862 ματρῶνι λέκτρων ἅται.

11. 795, 6. 'Desire issuing from the eyes of the fair bride is clearly victorious.' The ancients regarded ἵμερος as arising from the beloved object rather than as directed to it.

1. 796. †πάρεδρος ἐν ἀρχαῖς, 'Assessor in the counsels of the great with the majesty of law;' i. e. Love has equal authority in the minds of princes with civic law. The words refer to Haemon. [πάρεδρος ἐν ἀρχαῖς (---) corresponds to φύξιμος οὐδεῖς (- ---); see critical note.]

11. 801-5. Antigone is now brought on the scene to be led away to her tomb. At the sight of her the Chorus feel themselves 'carried beyond the sovereignty of law,' i. e. they cannot but lament the severity of the sentence.

1. 804. παγκοίταν .. θάλαμον. This expression has a special significance in relation to Antigone's intended nuptials. The marriage will be celebrated in that bridal chamber which all enter.

1. 805. ἀνύτουσαν, 'drawing near to.' The entrance of Antigone is a step towards the grave. For the acc. El. 1349, Eur. Med. 6.

11. 806-942. κόμμος .. ῥῆσις. Antigone laments her doom and the Chorus reply. Then Antigone makes a parting speech and is led away.

1. 808. νέατον has the force of an adverb = 'for the last time,' but is probably an adj. agreeing with φέγγος. Cp., however, O. C. 1540, 50 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν, | νῦν δ' ὕστατον σοῦ τοῦμόν ἄπεται δέμας.

1. 810. κοῦποτ' αὐθις, sc. ὄψομαι φέγγος ἀελίου.

11. 811, 12. Ἀχέροντος ἀκτάν. For the acc. loci cp. Il. 21. 40 καὶ τότε μέν μιν Λῆμνον ἐπέρασεν, Phil. 1174. The 'shore of Acheron' is an Homeric expression, Od. 10. 509 ἐνθ' ἀκτὴ τε λάχεια: ib. 513 ἐνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι.

1. 817. οὐκοῦν. The sacrifice of Antigone's young life will ensure her fame. ἔπαινον ἔχουσ' seems to be an inversion of the ordinary Homeric phrase κλέος ἔχει νιν. Cp. αἰτίαν ἔχειν.

1. 820. ξιφέων ἐπίχειρα λαχοῦσ', 'having obtained by lot the wages of the sword,' i.e. 'having been put to death by the sword.' The Chorus are not altogether free from the belief that Antigone may be 'spirited away' in her tomb.

1. 821. αὐτόνομος. Antigone has not fallen under the condemnation of ordinary law; she is no criminal, but perishes by a special ordinance, which is marked by the special manner of her death. 'Therefore with exaltation and glory thou art going to this chamber of the dead, not stricken with wasting disease, not winning the guerdon of the sword—free subject of thine own law—thou alone of mortals wilt go down alive to Hades.'

1. 823. λυγροτάταν with ὀλέσθαι, 'perished in a manner most piteous of all.' Cp. πικρᾶς | ὄρνιθος supra 423.

11. 824, 5. τὰν Φρυγίαν ξέναν | Ταντάλου, 'she of Phrygia our kinswoman, the daughter of Tantalus.' Niobe, having married Amphion, was the kinswoman of Antigone. ξέναν = 'a connection in a foreign land.' For Niobe cp. Il. 24. 614—

νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, ὅθι φασὶ θεᾶων ἔμμεναι εὐνὰς
νυμφάων, αἳ τ' ἄμφ' Ἀχελώιον ἐρρώσαντο,
ἐνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει.

Paus. 1. 21. 3 Ταύτην τὴν Νιόβην καὶ αὐτὸς εἶδον ἀνελθὼν ἐς τὸν Σίπυλον τὸ ὄρος· ἡ δὲ πλησίον μὲν πέτρα καὶ κρημνὸς ἐστὶν οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικός, οὔτε ἄλλως, οὔτε πενθούσης· εἰ δέ γε πορρωτέρω γένοιο, δεδακρυμένην δόξεις ὄρᾶν καὶ κατηγῇ γυναῖκα. A modern description will be found in the Journal of the Hellenic Society, 1. 88, 2. 39.

1. 827. ὄμβρῳ is probably moisture from the melted snow.

1. 831. ὄφρυσσι and δειράδας are words which, though properly belonging to a human being, are applied also to a mountain.

1. 834. θεογεννῆς. There is no reason for altering this, the reading of L, to θειογενῆς.

11. 836 foll. 'And yet for a mortal creature to obtain a lot among the demigods in life and then again in death is a great thing to hear,' or 'to have said of one.' φθιμένῳ is general, though there is of course a refer-

ence to Antigone. Where the sing. masc is used in speaking of a woman, the expression is almost always generalized.

1. 837. *ἐγκληρα λαχεῖν*: cp. supra 820. *ζῶσαν καὶ ἔπειτα θανοῦσαν*, these words are usually omitted (with transposition of *μέγ' ἀκοῦσαι* to the end). They do not suit the general expression *φθιμένῳ*, and it is not clear in what sense Antigone had a lot among the immortals in life.

1. 840. *ὑβρίζεις*, the word is addressed to the leader of the Chorus.

1. 841. *ἐπίφαντον*, 'still in the light of day.'

1. 843. *πολυκτήμονες ἄνδρες*. The wealth of Thebes was proverbial. Antigone appeals to the princes against her unjust condemnation by Creon.

1. 845. *εὐαρμάτου* is an *epitheton ornans*, after the manner of Homer. *ἄλσος* is used of any waste land (which was supposed to be sacred), and even of the sea, Aesch. Pers. 111. Supp. 868. *ἔμπας*, 'though I have no other to invoke, still I may call upon you.' For this appeal to external nature in one to whom men deny their sympathy cp. Phil. 9 6 foll., Ajax 412 foll. It is a trait which appears in the sterner characters of Sophocles, rather than the softer. The more complete the isolation in which such characters find themselves, the more readily do their feelings go out to the sights and sounds of nature.

1. 846. *ὔμῃ*. Aeolic forms are very rare in Tragedy.

1. 847. *οἷα* almost = *ὡς*, but it also forms a part of the predicate. *οἷοις νόμοις*, 'by reason of what kind of laws.' The dative goes with *ἔρχομαι*.

1. 848. *ποταινίου*, 'novel,' 'strange.' Frag. 162. 5 *ἔχουσιν ἡδονὰς ποταίνους*, of boys holding ice in their hands.

1. 851. Read, perhaps, *βροτοῖσιν οὔτε τις ἐν νεκροῖσιν*. For the omission of the preposition with *βροτοῖσιν* cp. supra 789, 90. Antigone is not a sojourner among the living, inasmuch as she is already on the way to the grave; nor again among the dead, inasmuch as she is buried *alive*, and by an untimely fate, for those who died before their time were denied admittance to their place of rest. Compare the position of the young children and suicides in Virgil's Hades (Aen. 6. 426 foll.), and Plautus, *Mostellaria*.

1. 852. The Chorus have some sympathy with Antigone, but they will not be led away by it to overlook the offence against state-justice which she has committed. Observe that the Chorus in this play is composed of *γέροντες*. This is purposely contrived to increase the loneliness of Antigone. See *Introductio*, Analysis.

1. 854. *βάθρον*, 'pedestal.' Cp. Solon 4. 14 (Bergk) *σεμνὰ θέμεθλα Δίκης*. So too Ar. Nub. 995 *τῆς Αἰδούς μέλλεις τὰ γιγλμ' ἀναπλάττειν*. Also Aesch. Ag. 382 foll.

1. 856. 'Thou art paying some penalty derived from thy father.'

Antigone is 'dreeing the weird,' which her father Oedipus had imposed upon his race.

ll. 857-61. 'Thou hast touched a thought, to me the saddest of all,—the thrice-told tale of my father's sorrow and of all our destiny—the lot which fell upon the far-famed Labdacidae.' *μερίμνας* is gen. sing. with *ἔψαυσας*. *οἶκτον* is acc. after the verbal notion in *μέριμνα*, 'thought concerning,' unless we assume a change of construction (cp. infra 961), or suppose *μερίμνας* also to be accusative (plur.), which is improbable. There is an approach to this construction in *πάντ' ἐπιστήμη* and the like. *τριπόλιστον* is taken to refer to the tale of Oedipus as a subject for general compassion. (cp. *τριγέρων μῦθος*,) but it may refer to the woe which has now fallen on the house for three generations—'thrice renewed.' Some read *οἶτον* for *οἶκτον*.

l. 860. *πότμου* depends on *οἶκτον* and is co-ordinate with *πατρός*. *Λαβδακίδαισιν*. The dative takes the place of the more usual genitive. The Labdacidae are regarded as the persons interested in the *πότμος* rather than merely connected with it.

ll. 863 foll. *ματρός* is objective, i. e. *κοιμήματα ματρὸς* = intercourse with a mother. 'And married intercourse with the fountain of his being which my hapless father had with our mother.'

l. 865. *οἶων* probably refers to *πατρί* and *ματρός*, though it may, of course, be taken with *κοιμημάτων*.

l. 867. *μέτοικος* is to be taken etymologically = *οἰκεῖν μετ' αὐτοῖς*.

l. 871. *κατήναres* goes back to the time at which she buried Polynices. Cp. supra 601 foll., and note.

l. 872. The Chorus are divided between a lukewarm sympathy and admonition. There is a kind of piety in doing a pious act, but power is not to be rebelled against. Obedience and affection here conflict.

ll. 873, 4. 'In the regard of him, who has the charge of power, it is in no way to be transgressed.' A man who has power entrusted to him must be careful that it is not encroached upon.

l. 875. *αὐτόγνωτος*. Cp. Aesch. S. c. T. 1037 *ἀλλ' αὐτόβουλος ἴσθ'*, *ἀπεννέπω δ' ἐγώ*. Aristotle, Pol. 2. 6. § 16, speaks of the ephors at Sparta as *αὐτογνώμονας*, i. e. not deciding *κατὰ γράμματα καὶ νόμους*.

l. 881. *ἀδάκρυτον* is proleptic: 'None laments my lot, and it receives no tear.'

l. 884. *εἰ χρεῖη λέγειν*, 'if speaking were allowed.' Cp. O. T. 1110.

l. 887. *εἴτε χρῆ*, 'whether she must.' Others read *χρῆ* = *χρηΐζει*, 'she desires;' cp. Aj. 1373. El. 606, *χρηῖστα* Ar. Ach. 778.

l. 889. *ἀγνοί*, i. e. Creon is not guilty of the blood of Antigone, or even of her starvation. He has simply left her to the care of her own gods: supra 777 foll. *μετοικίας*, cp. supra 867.

l. 895. *ὦν* refers to the two preceding lines. Antigone can speak of

herself as one of the dead ones of her race. Cp. supra 560. For the combination of the feminine and neuter adjective cp. Tr. 121 ἀδέϊα μὲν ἄντια δ' οἶσω.

1. 896. μοῖραν . . βίου, Il. 4. 170 μοῖραν ἀναπλήσῃς βιότοιο. Antigone is dying ὑπὲρ μόρον, cp. Od. 5. 436.

1. 897. ἐλθοῦσα marks the moment of departure from earth. It belongs in meaning to the infinitives and not to τρέφω.

1. 898. φίλη . . προσφιλής. There seems to be no distinction intended in the use of the simple and compound; cp. O. T. 133 ἐπαξίως γὰρ Φοῖβος ἀξίως δὲ σύ.

Il. 900, 1. These lines are inconsistent with the O. C., in which Oedipus passes away from life unseen by his children, who are not even permitted to visit his tomb; and perhaps with the O. T., the close of which, 1447 foll., makes it extremely improbable that Antigone would have laid out her mother with her own hands.

1. 903. The appeal to Polynices, who is always present to her thoughts, is occasioned by the reference to the rites of burial which Antigone gave to her father and mother. She is anxious that her actions towards Polynices should be placed side by side with these. For περι-στέλλουσα = 'guarding from offence' cp. Hdt. 3. 31 μὴ αὐτοὶ ἀπόλωνται τὸν νόμον περιστέλλοντες.

1. 904. τοῖς φρονούσιν εἶ, 'in the judgment of those who consider rightly.' Cp. O. T. 616 καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν.

Il. 905 foll. With this passage cp. Hdt. 3. 119, where expressions quite similar are put into the mouth of the wife of Intaphernes. See on O. C. 337. [Dindorf regards the whole passage from 900-928 as spurious. He thinks it absurd (1) that Antigone should say of her dead brother what the wife of Intaphernes says of her living brother; (2) that Antigone should say that she would not have transgressed in favour of son or husband because such losses could be repaired, but her brother could never come to life again. The transference from Herodotus to Sophocles is somewhat remarkable. It is natural to say, I choose my brother before my husband or son because I can never have another brother, though I may have another husband or son; but less natural to say, I pay rites to a dead brother which I would not have paid to a husband or son, because I could have had others to replace them. But the thought in Antigone's mind is that this was the only opportunity for her to show her sisterly devotion.]

1. 907. βίᾳ πολιτῶν, cp. supra 79, where Ismene uses the same words. Antigone speaks in a calmer mood than supra 8 τὸν στρατηγόν, and now considers Creon's decree to express the will of the citizens. Cp. Aesch. S. c. T. 1005 foll., 1061, 1073.

1. 909. καθανόντος, sc. τοῦ πόσεως.

l. 910. εἰ τοῦδ' ἤμπλακον, 'if I lost the child I had;' τοῦδε is simply pronominal for παιδός.

l. 912. The peculiar construction gives greater prominence to the word ἀδελφός than would have been given by οὐκ ἔσθ' ὕπως ἀδελφὸς ἂν βλάστοι ποτέ.

l. 914. νόμφ, 'principle;' and so supra 908.

l. 916. διὰ χερῶν, 'between the hands' (of his ministers). The words express Antigone's feeling of indignity at being so closely guarded. Cp. supra 401, 578, 9, infra 931, 2.

l. 918. παιδεῖον τροφῆς, 'of the nurture of children.' Cp. Tennyson, of Jephtha's daughter, 'I went mourning, No fair Hebrew boy | Shall smile away my maiden blame among | The Hebrew mothers.' Tragic situations do not necessarily conform to the proprieties of ordinary life. There is a noble *naïveté* in this, as in Nausicaa's saying, 'I wish I had such a husband as this man.'

l. 920. θανόντων κατασκαφάς: cp. O. C. 1661, 62 τὸ νερτέρων | εὖνον διαστὰν γῆς ἀλύπητον βάθρον.

l. 921. No distinction is to be drawn between δαίμονες in this and θεοί in the next line. δαίμων or δαιμόνων τις has the same meaning as θεός or θεῶν τις; though (1) δαίμων is more frequently used of an evil deity, and (2) the word is also = fate, destiny (τὸ θεῖον).

l. 922. εἰς θεοὺς . . βλέπειν. Cp. Aj. 514, 5 ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὅ τι βλέπω | πλὴν σοῦ.

l. 925. 'But if these things, (i. e. this punishment inflicted on me), is right in the eyes of the gods, when I have suffered I shall acknowledge my fault.' Antigone seems to be referring to a still further judgment; if Creon's acts are ratified by the gods—then, but not before, will she allow that she is wrong. παθόντες, after suffering the final penalty. Cp. Lys. 9. 11 συνέγνωσαν δὲ καὶ αὐτοὶ σφισιν ὡς ἡδικηκότες.

l. 927. μὴ πλείω κακὰ | πάθοιεν. κ. τ. λ., 'I do not ask that they may suffer more evils than they are inflicting unjustly upon me,—(but no less).' Like for like was the old ideal of justice. εἴ κε πάθοι τά τ' ἔρεξε, δίκη κ' ἰθεῖα γένοιτο. (Hesiod. Frag. 217).

ll. 929, 30. For the metaphor cp. supra 136, 37. It is not uncommon. Some edd. omit the words αὐταὶ ψυχῆς.

l. 931. τούτων may be taken as a gen. of cause to the sentence, or connected more closely with κλαύμαθ'.

l. 933. θανάτου . . ἐγγυτάτω is predicative with ἀφίκεται, 'is nearest to death of all that have reached me.'

l. 937. Cp. O. C. 297 πατρῶον ἄστν γῆς ἔχει.

l. 938. καὶ θεοὶ προγενεῖς, 'gods who were my forefathers,' such as Cadmus, and Harmonia, and their parents. Cp. supra 199.

l. 940. Θήβης οἱ κοιρανίδαι, 'Ye descendants of Thebes' kings.'

Either (1) addressed to the elders, who are not however elsewhere in the play described as noble, like those in the O. T. (1223); or (2) continuing the appeal to the *θεοὶ προγενεῖς*, the royal stock of Thebes = *Καδμογενεῖς*.

l. 941. **βασιλειδᾶν*. The MSS. have *βασιλῖδα*, which is against metre. The correction is due to Seyffert. Ismene is left out of sight.

l. 943. *οἷων ἀνδρῶν*. Creon was not a prince of the royal blood and had shown himself unworthy of his position. His laws were the arbitrary enactments of one man.

ll. 944-87. Fourth Stasimon. In order to retain the interest of the spectator upon the fate of Antigone, the Chorus are made to illustrate it by examples from mythology. Such examples also serve to lift Antigone from the rank of common criminals. Strophe α'. 'Danae was imprisoned, though of noble race, for the power of destiny is irresistible, and cannot be escaped.'

l. 944. The periphrasis of *δέμας* with the gen. does not occur elsewhere in Soph., but we have El. 1161 *ὦ δέμας οἰκτρόν, φεῦ φεῦ*, and, in relation to the light of day as here, O. C. 1551 *νῦν δ' ἔσχατόν σου τοῦ μὲν ἄπτεται δέμας. φῶς | ἀλλάξαι*, 'to lose the light,' 'to exchange light for gloom.' Cp. Phil. 1262. *Δανάας . . δέμας* = 'Danae,' with an allusion to the beauty of her person.

l. 946. *τυμβήρει θαλάμῳ*. Hence her case was in all respects parallel to that of Antigone.

l. 948. *γενεᾷ τίμιος*. She was the descendant of Danaus, the grandson of Poseidon.

l. 949. *ταμιεύσκει*. 'Had in her keeping,' 'was entrusted with.' Cp. infra 964. As in Homer and Herodotus the iteratives are without the augment.

l. 951. *ἃ μοιριδία τις δύναισι*, 'the power of fate, whatever it is,' i.e. 'the mysterious power of fate;' cp. O. C. 288, 9 *ὅταν δ' ὁ κύριος | παρῇ τις*. Eur. Or. 1546 *μεγάλη τις ἃ δύναμις*. Fate is here made parallel to Zeus, as in the Homeric theology.

l. 952. **ὄλβος* is a correction of *ὄμβρος*, which is found in the MSS.

ll. 955 foll. Antistrophe α'. Lycurgus also was imprisoned, the Edonian king who reviled Dionysus, and sought to put an end to the worship of Bacchus. *παῖς ὁ Δρύαντος*, i.e. Lycurgus; cp. Il. 6. 130-140.

l. 956. *κερτομίους ὀργαῖς*, 'owing to his reviling temper;' cp. supra 391 *ταῖς σαῖς ἀπειλαῖς*, and note.

ll. 959 foll. 'Thus there flows from madness a dire excess (*δεινὸν ἀνθηρόν τε* = *δεινῶς ἐξάνθουν*) of rage.' *μανίας* is gen. of the source (ablative) and partly due to *ἀπό* in composition.

l. 960. *ἐπέγνω*. 'knew too late,' i.e. knew when he was punished, not before. He read the lesson in the event. *μανίας*, dat. of manner; cp. O. T. 51 *ἀλλ' ἀσφαλείᾳ τήνδ' ἀνθρώπων πόλιν*, and *φοναῖς* infra 1003.

1. 961. ψαύων has the unusual sense of 'tempting,' or 'provoking,' which may help to explain the acc. in place of the genitive. γλώσσαις, the concrete plural = 'an act of the tongue.' For ἐν = 'with' cp. Tr. 886 ἐν τομῇ.

1. 961. πῦρ refers to the torches lit in the Bacchic rout.

1. 965. The flute was the favourite musical instrument of Dionysus, as the cithara of Apollo. Flute music was regarded as peculiarly exciting: Arist. Pol. 8. 7. 9 πᾶσα γὰρ βακχεία καὶ πᾶσα ἡ τοιαύτη κίνησις μάλιστα τῶν ὀργάνων ἐστὶν ἐν τοῖς αὐλοῖς.

11. 966 foll. Strophe β', antistrophe β'. 'Near the Bosphorus is Salmydessus, where were imprisoned a mother and her children—one who, though a daughter of the gods, was rejected by her husband and her sons cruelly mutilated.' Such is the general thought illustrated by the story of Cleopatra and her children, which runs through both strophe and antistrophe. 'And hard by the twin rocks of the Cyanean sea are the cliffs of the Bosphorus and the Thracian promontory of Salmydessus.' παρά implies 'in the neighbourhood of;' cp. πὰρ ποδῶς Pind. Pyth. 10. 62, and such Homeric expressions as σχεδύθεν δέ οἱ ἦλθεν Ἀθήνη (lit. 'coming from the neighbourhood of'). The Cyanean rocks were two islands at the mouth of the Bosphorus. *σπιλάδων is a correction for πελαγέων.

11. 970 foll. 'Where Ares dwelling hard by the city saw a wound accursed—a blinding blow inflicted on the two sons of Phineus, by a cruel wife, quenching their eyes, that cried on vengeance, since the boys were smitten with blood-dripping hands and the points of shuttles.'

1. 972. ἀρατόν, i. e. 'bringing a curse on Phineus and Idothea.' Cleopatra, the daughter of Boreas and Orithyia, was married to Phineus, the king of Salmydessus, who afterwards rejected her for Idothea. Cleopatra was imprisoned; and the eyes of her sons were put out by their step-mother. τυφλωθέν is a vigorous expression for ποιηθέν; cp. El. 406 τυμβεύσαι χόας.

1. 974. ἀλαόν with ἔλκος. The adj. is causative. ἀλαστόροισιν, 'bringing vengeance,' lit. 'authors of vengeance.'

1. 975. *ἀραχθέντων is Lachmann's conjecture for ἀραχθέν ἐγχείων.

1. 980. ἔχοντες ἀνύμφευτον γονάν, 'having a birth not honoured in wedlock.' Their mother Cleopatra was repudiated.

11. 981, 2. 'But she in her lineage reached the ancient Erechtheidae.' Orithyia, the mother of Cleopatra, was the daughter of Erechtheus; the patronymic must not be pressed. Cp. O. C. 1066, also Aj. 190 τᾶς . . Σισυφιδᾶν γενεᾶς, said of Ulysses, supposed to be a son of Sisyphus.

1. 983. τηλεπόροις, 'far distant.' The second half of the compound, which is merely suggestive of distant travel, is not to be pressed; cp. τηλωπός, and supr. 785 ἀγρονόμοις αὐλαῖς.

l. 985. 'A Boread swift as a horse over the steep hill.' See Il. 19. 415, 21. 110. ὀρθόπους is strictly that which raises the foot upright. This description of Cleopatra heightens the power of destiny. (Or possibly ὀρθόπους is 'standing upright,' 'high-upstanding hill,' and so 'steep.' πούς is used of a mountain, e. g. Il. 20. 59 πόδες πολυπιδάκος Ἰδης. Pind. Pyth. 2. 36 Παρνασσὸς πόδα ναίων. In any case Sophocles is partial to these compounds: δεινόπους, ὠκύπους, ὑψίπους, πολύπους, ἐκατόμπους.]

ll. 986, 7. κατ' ἐκείνην . . ἔσχον, 'laid hand on her.' ἔχειν is used absolutely; cp. αἶρεῖν in ὁ λόγος αἶρεῖ, and the like.

ll. 988-1114. Fifth Epeisodion. Teiresias enters, and after relating the evil omens which he has observed, is attacked by Creon. An altercation follows. Teiresias denounces vengeance on Creon, who hastens to retrieve his mistake.

l. 988. ἤκομεν, 'we are come,' i. e. Teiresias and his guide.

l. 990. αὕτη, i. e. κοινή or ἐκ προηγητοῦ. 'The blind have this way of moving by the help of a guide.'

l. 992. τῷ μάντει, 'the seer' (whom you have previously obeyed).

l. 994. δι' ὀρθῆς, sc. ὁδοῦ, 'by a right course.'

l. 995. 'I can bear witness to benefits, as having experienced them.'

l. 996. φρόνει, βεβώς. The particle is separate from the verb, (not 'Think that thou art,' but) 'Beware, since thou art once more upon the edge of doom.'

l. 998. τέχνης σημεῖα τῆς ἐμῆς, 'the signs which my art can give.'

l. 1000. λιμήν, 'receptacle,' 'place of resort;' for the metaphor cp. O. T. 420 and infra 1284 δυσκάθαρος Ἄιδου λιμήν.

ll. 1000, 1006. For the two kinds of divination cp. Eur. Bacch. 255 σὺ ταῦτ' ἔπεισας, Τειρεσία. τόνδ' αὖ θέλεις τὸν δαίμον' ἀνθρώποισιν εἰσφέρειν νέον, σκοπεῖν πτερωτοὺς, κάμπύρων μισθοὺς φέρειν. The οἰωνοσκοπεῖον of Teiresias was in existence at Thebes in the time of Pausanias (9. 16. 1).

l. 1002. κλάζοντας, as if ὄρνιθας and not φθόγγον ὀρνίθων had preceded. Similarly above, ll. 259, 260, λόγοι is taken up by φύλαξ.

l. 1003. φοναῖς, 'in murderous fray;' cp. supra 696, and, for ἐν χηλαῖσιν, supra 961.

l. 1004. ἔγνων. The same word is used in a similar context, Plut. Caes. 47 πρῶτον μὲν τὸν καιρὸν ἔγνων. In Aesch. P. V. 484 foll. we have augury by dreams, rumours, omens in the way, birds, inspection, and burnt offering distinguished: κᾶκρῖνα πρῶτος ἐξ ὀνειράτων ἂν χρῆ | ὑπαργενέσθαι—κληδόνας τε δυσκρίτους ἐγνώρισ' αὐτοῖς—ἐνοδίους τε συμβόλους—γαμψωνύχων τε πτήσιν ὀρνίθων κ.τ.λ.—σπλάγχχνων τε λειότητα κ.τ.λ.—κνίσῃ τε κῶλα συγκαλυπτὰ κ.τ.λ. This last method is regarded as especially obscure. οὐκ ἄσχημος, i. e. it made clear to me what they were doing.

1. 1005. For this metaphorical use of ἐγεύομην cp. Tr. 1101.

1. 1006. βωμοῖσι παμφλέκτοισιν. dat. of place. 'At the blazing altar.' The plural is not to be taken as meaning more than one altar. παμφλέκτοισιν. For this intensive use of παν- cp. παμμήτωρ, πάμψυχος, παμφεγγής, πανδίκως, etc.

1. 1007. ἔλαμπεν. The imperfect means, 'Would not shine forth on any one of my repeated trials.' Cp. ἐγεύομην supra 1005.

1. 1008. μηρίων is best taken with ἐτήκετο, 'from the thigh bones.'

11. 1009 foll. 'And smoked and sputtered, and the gall was sprinkled through the air, and the thighs wasted away and lay bare of the enfolding fat.' μετάρσιοι must be taken closely with διεσπείροντο. καταρρυείς, 'wasted,' with the flesh fallen off them.

1. 1011. πιμελής. The gen. is due to ἐξέκειντο, in which word the preposition is emphatic. καλυπτής, 'covering,' 'enfolding'—(ἡ πιμελή καλύπτεται τοῖς μηρίοις).

1. 1013. φθίνοντα, cp. O. T. 906. 'Failing auspices of baffled rites.'

1. 1015. νοσεῖ, cp. O. T. 170 νοσεῖ . . πρόπας στόλος.

1. 1016. παντελεῖς, 'all the number of,' almost = πᾶσαι : cp. συντελής πόλις Aesch. Ag. 532. 'For our altars and all the number of our sacred hearths are infected by birds and dogs having fed on the unhappy corpse of the son of Oedipus.'

1. 1019. κῆτα, 'and then' = 'moreover.'

1. 1021. ἀπορροιβδεῖ is a word more applicable to the sound of wings than of a bird's cry (cp. supra 1004). Perhaps it is used purposely to suggest the indistinctness of the noise made. The negative goes in meaning with εὐσήμους—ἀπορροιβδεῖ οὐκ εὐσήμους βοάς.

1. 1022. βεβρωῖτες. Notice the plural after the singular in the preceding line. The connection is 'not a bird . . for all have,' etc. ἀνδροφθέρου . . αἵματος λίπος, 'the fatness of human carnage.' Plut. Quaest. Rom. 93 tells us that vultures were specially used for divination.

1. 1025 ἐπεὶ δ' ἁμάρτη. For the subj. cp. supra 710, O. C. 1225 ἐπεὶ φανῇ.

1. 1026. ἀνολβος, 'infatuated;' cp. Aj. 1156 ἀνολβον ἄνδρ' ἐνουθέτει.

1. 1027. ἀκεῖται is to be taken absolutely, 'uses remedies.'

1. 1029. εἶκε τῷ θανόντι, 'relent towards the dead.'

1. 1030. ἐπικτανεῖν, 'to slay a second time;' cp. ἐπιγαμέω, ἐπιπέμπω.

1. 1031. 'With careful thought I speak carefully to thee,' or σοί may go more closely with εὖ φρονήσας, 'with careful thought for thee.'

1. 1032. εἰ κέρδος λέγοι. The optative is used of a general case. Cp. supra 666 δν πόλις στήσειε.

1. 1034. ἀνδρός, gen. after a word expressing 'aiming at a mark.'

11. 1034. 5. *μαντικῆς* | *ἄπρακτος*, 'unpractised on in respect of divination.' The verbal has the meaning of *πράττεσθαι* in the sense of 'being intrigued against,' and the genitive (after the privative adjective) denotes the point from which the practice comes. For the passive use in the verbal adj. cp. O. T. 628 *ἀρκτέον γ' ὄμωσ*.

1. 1035. **ὑπαί*, for the form cp. *διαί*, *παραί*.

1. 1036. 'I have been long since sold and shipped off,' i.e. the seers have received money for directing Creon's mind, so that he is a means of gain to them, and a passive instrument of their machinations against the state.

1. 1038. *ἤλεκτρον*, the 'white-gold' (gold alloyed with silver) used in the older coinage. *Ἰνδικόν*. Cp. Hdt. 3. 106. Malacca was known as the 'Golden Chersonese.'

1. 1042. 'Not even so will I through any fear of this pollution allow his burial.' οὐ . . μή, cp. O. C. 177 οὐ τοι μήποτε . . ἄξει, El. 1052 οὐ σοι μὴ μεθέσομαι, O. C. 849 οὐ μὴ . . ὀδοιπορήσεις.

11. 1043. 4. 'Well I know that no human power can bring pollution on the gods.' The gods are far above the touch of man. This is said partly to excuse the preceding words, and partly to imply that the pollution spoken of by Teiresias is absurd and repugnant to an enlightened view of the gods. Cp. *supra*. 780.

1. 1046. *πολλά* must be taken closely with *δεινοί*.

1. 1049. τί *χρήμα*; 'Consider what?' repeat *οἶδεν* and *φράζεται* from the preceding line.

1. 1052. *πλήρης*, 'infected with;' cp. *supra* 1017.

1. 1053. τὸν *μάντιν*. Cp. *supra* 992. The article is here used in bitter irony.

1. 1054. *λέγεις*, sc. *κακῶς τὸν μάντιν*.

1. 1056. *ἐκ*. It is in the manner of Sophocles to vary the expression by the introduction of a preposition in the second of two similar clauses. Cp. *supra* 704 ἢ τί πρὸς παίδων πατρί;

1. 1057. *ταγούς*: notice the generalizing plural.

1. 1058. *ἔχεις σώσας* is not merely the *schema Chalcidicum* in this passage, *ἔχεις* pointing rather to Creon's present power in the city. 'Thou holdest, after having saved.'

1. 1059. *σοφός* here has the strict meaning of 'good at a craft.'

1. 1060. *τάκνητα διὰ φρενῶν*, 'what ought to rest undisturbed in the mind.'

1. 1062. οὕτω, i.e. ἐπὶ κέρδεσιν λέγειν. 'Do I seem already to be speaking for gain in what concerns you?' i.e. Do you really think that I expect gain from you? Others destroy the mark of interrogation and translate, 'So I already seem to do, so far as you are concerned;' i.e. You at least already impute this to me.

1. 1063. ὥς μὴ ῥυπαρήσω, κ.τ.λ., 'learn that you shall not make merchandize of my mind;' i. e. make merchandize by guiding my mind in the way required.

1. 1064. εὖ γέ τοι κάτισθι. These words take up ἴσθι in the preceding line with added vehemence. μὴ continues the imperative tone from κάτισθι.

1. 1065. τροχούς ἀμυλλητήρας, 'swift revolutions of the sun,' i. e. days. The time allowed by the prophecy is anticipated in the action of the play. τροχούς would mean 'wheels,' i. e. 'turns of the wheel.' Cp. Shak. Measure for Measure, 4. 3 'Ere twice | The sun hath made his journal greeting to | The under generation, you shall find | Your safety manifested,' where, however, the reckoning of time is more distinct.

1. 1066. ἐν οἷσι, 'within which,' instead of the more regular πρίν, 'before,' i. e. οὐ πολλὰ ἡμέραι εἰσίν, ἐν αἷς = ἐν οὐ πολλαῖς ἡμέραις.

1. 1068. ἀνθ' ὧν. The antecedent is to be gathered from νεκρῶν in 1067. ἀνθ' ὧν repeats ἀμοιβόν, 'in exchange for the dead, in return for those, of which you have buried one alive, and left another though dead unburied.' With τῶν ἄνω supply τινά.

1. 1069. ἀτίμως, in a proleptic sense, 'so as to bring it into dishonour.'

1. 1070. With ἔχεις supply νέκυν. τῶν κάτωθεν θεῶν must be taken with ἄμοιβον. Polynices is robbed of his portion in the gods below, and yet ἀνόσιον, offensive to the gods above.

1. 1072. ὧν, the antecedent is 'the rights so assumed by you,' which must be gathered from the preceding words.

1. 1073. βιάζονται. Passive. Cp. supra 66. The nom. is θεοί generally. Creon has invaded the sphere of Divine Justice by continuing punishments after death.

1. 1074. τούτων with λωβητήρες, 'to avenge these things,' or rather perhaps with the sentence, 'because of this.' There is the same doubt about τούτων τοῖσιν ἄγουσιν κλαύμαθ' ὑπάρξει supra 931, 2.

1. 1076. ληφθῆναι after λοχῶσιν, 'are lying in wait for thee, so that thou wilt be caught.'

1. 1078. φανεῖ. The subject of the verb is κακύματα in 1. 1079, 'wailing of men and women in thy halls will shew the truth of this.' The words οὐ μακροῦ χρόνου τριβή are parenthetical. This seems the more forcible way of taking the words, though of course τριβή may be the subject and κακύματα the object of φανεῖ.

1. 1081. ὅσων σπαράγματ', i. e. 'whose mangled citizens.' This seems to imply that the bodies of the allies of Polynices were lying unburied like their chief. καθήγνισαν, 'have honoured with funeral rites;' i. e. by devouring; cp. S. c. T. 1020 ὑπ' οἰωνῶν ταφέντ'.

1. 1082. ἐστιοῦχον, 'which has hearths.' The birds carried the pieces of corpses to the sacrificial altars, so polluting the centre of religious

life in the cities. [ll. 1079-1982 have been pronounced spurious by some editors, partly on account of the difficulty of ἐστιούχον ἐς πόλιν, and partly because we have πόλιν after πόλεις.]

l. 1084. σου after ἀφῆκα : cp. l. 1034.

l. 1085. θυμῷ, 'in passion;' cp. O. C. 659 θυμῷ κατηπείλησαν. καρδίας τοξεύματα, 'arrows piercing the heart;' obj. gen.

l. 1086. θάλπος, 'the smart;' so the verb θάλπομαι, El. 887 θάλπει τῷδ' ἀνηκέστω πυρί.

l. 1087. ὦ παῖ, σὺ δ'. For the position, which is quite regular after the voc., cp. Aesch. Pr. V. 3 "Ἡφαιστε, σὺ δὲ χρὴ μέλειν ἐπιστολάς. The use of the Greek language does not allow δέ to follow close on a vocative.

l. 1090. τὸν νοῦν . . τῶν φρενῶν, 'the spirit of his thoughts.' Cp. O. T. 524 γνώμη φρενῶν. The combination νοῦς καὶ φρένες is common.

ll. 1092, 3. ἐξ ὅτου . . τρίχα, 'since I have had upon me these locks which from being dark have become white' i.e. during the time which has turned my hair from black to white,—from the days of my youth unto this day.

l. 1094. λακεῖν, of a thrilling prophetic utterance, Aesch. Cho. 35 ἔλακε περὶ φόβῳ.

l. 1097. ἐν δεινῷ πάρα, 'presents itself in terrible form,' 'is a thing of terrible aspect.' ἐν δεινῷ=ἐν δεινοῦ μέρει. Cp. ἐν εὐχερεῖ Phil. 875, and ἐν καλῷ.

l. 1098. [Κρέον]. This word is omitted in the earlier MSS.

l. 1102. καὶ expresses wonder, as in καὶ πῶς ;

ll. 1103, 4. συντέμνουσι . . βλάβαι, 'swift vengeance from the gods overtakes the evil-minded.' From συντέμνειν ὁδόν, 'to shorten one's way,' comes the absolute συντέμνω, 'to approach quickly,' and then with an object, 'to come up with.' [Or possibly 'cut down the evil-minded in their plots.' Cp. Frag. incert. 678 ἄνευ δορός, ἄνευ σιδήρου πάντα τοι συντέμνεται Κύπρις τὰ θνητῶν καὶ θεῶν βουλεύματα.]

ll. 1105, 6. καρδίας . . δρᾶν, 'I move from my purpose so as to do it.' Hermann on Aj. 914 has a long note on the infinitive with τό. The difference between the infinitive with τό and without it is that the former is in construction an accusative or nominative. Sophocles sometimes uses it as a pure infinitive, and sometimes = an infinitive with ὥστε.

l. 1107. μὴδ' ἐπ' ἄλλοισιν τρέπε, 'entrust it not to others;' tmesis. For dramatic reasons it is necessary that Creon should go to the tomb in person.

l. 1109. οἱ τ' ὄντες οἱ τ' ἀπόντες, 'those present and those absent,' i.e. all. Those who are absent are to be summoned. Cp. El. 305, 6 and note.

l. 1110. ἐπόψιον τόπον, 'the place in view.'

l. 1112. τοὺς καθεστῶτας νόμους. Creon now confesses that his edict

has been in contravention of the established laws. These required the burial of the dead. This hesitation on the part of Creon is in marked contrast to the implicit confidence in her action with which Antigone departs to her tomb.

ll. 1115-1152. Fifth Stasimon. The Chorus invoke Bacchus, the tutelary god of Thebes, to aid them, and save the city from her distress. πολῶννυμε, 'thou of many names,' i. e. Bacchus, Iacchus, Dionysus, Bromius, etc. ἄγαλμα, as a child is the glory and delight of his mother, and the divine giver of joy preeminently so.

l. 1116. For the Doric gen. βαρυβρεμέτα cp. supra 361 Ἀίδα.

l. 1117. Ἰταλίαν. Campania was always famous for its vines.

l. 1121. The vale of Eleusis is meant, in which the mystae gathered from all parts of Greece.

l. 1122. Thebes was probably the earliest centre in Greece proper of the orgiastic worship of Dionysus, and from hence the deity passed to Delphi.

l. 1124. For παρά with the genitive denoting proximity cp. supr. 968.

l. 1125. ἐπὶ σπορᾷ, sc. ναιετῶν, 'dwelling near and presiding over.'

l. 1126. διλόφοιο πέτρας. Viz. Parnassus, on the peaks of which fire was reported to gleam, and this some supposed to be the torches of the Maenads. Cp. Aesch. Cho. 1037, Eur. Phoen. 227.

l. 1130. νᾶμα, i. e. ἐστί. The verb would naturally be dropped after ἐνθα.

l. 1131. ὀρέων, with ὄχθαι, 'slopes of hills.' 'And thee the ivy-clad slopes of Nysaeon mountains, and the shore green with clustered vines, send forth amid the glad tumult of immortal hymns to be lord of the ways of Thebes.' Nysa in Euboea is meant, the home of the miraculous vine. Frag. 235.

l. 1139. κεραυνία, 'whom the thunder slew.'

l. 1140. ἔχεται . . ἐπὶ νόσου, 'is involved in a plague.' The expression is stronger than νόσῳ would have been: lit. 'is held upon disease.' Cp. 'And I verily am set in the plague.' ἔχεται, passive, as in ἔχει μέσος. Cp. Phil. 731, Aj. 1145.

l. 1144. μολεῖν, infn. for imperat.

l. 1145. The 'sounding frith' is the channel which separates Nysa in Euboea from the mainland.

ll. 1146 foll. 'O leader of the fire-breathing stars, and master of the voices of night!' The torches of Dionysus are counted with the stars, and the cries of his attendants are the voices of the night, κατὰ γὰρ τινα μυστικὸν λόγον τῶν ἀστέρων ἐστὶ χορηγός. Aristoph. Frogs 342 Ἰακχ', ὦ Ἰακχε, νυκτέρου τελετῆς φωσφόρος ἀστήρ.

l. 1152. ταμίαν, 'lord,' with special reference to his control over the mysteries.

ll. 1155-1256. Fifth Epeisodion. A messenger enters and briefly

announces the death of Haemon; he is overheard by Eurydice, who now enters, and demands a full account of the circumstances. Speech of the Messenger. Eurydice abruptly leaves the stage. On the interest excited by the speeches of messengers, cp. Plutarch, Lys. 23 οἶον ἐν τραγωδίαις ἐπικεικώς συμβαίνει περὶ τοὺς ὑποκρίτας, τὸν μὲν ἀγγέλου τινος ἢ θεράποντος ἐπικείμενον πρόσωπον εὐδοκιμεῖν καὶ πρωταγωνιστεῖν, τὸν δὲ διάδημα καὶ σκῆπτρον φοροῦντα μηδὲ ἀκούεσθαι φθεγγόμενον.

1. 1155. **πάροιχοι**, 'dwellers in houses that adjoin the Cadmeian palace,' i.e. chief men of Thebes. Cp. supra 940.

1. 1156. **στάντ'**, (1) to be taken closely as epexegetic participle after **οποῖον**, as we might say, 'having assumed such and such a position.' 'Whatever its position.' Or, (2) when (although) established (in apparent prosperity).

1. 1160. 'No one can prophesy to mortals respecting their present state—whether it will change.'

1. 1161. **ὡς ἐμοί**, 'in my judgment;' cp. Aj. 396 **ἔρεβος ᾧ φαεννότατον ὡς ἐμοί**.

1. 1162. **ἐχθρῶν**, with **σώσας**. 'From enemies.'

1. 1163. **λαβὼν τε**. The sentences are irregularly joined. The **δέ** which should follow **μὲν** is converted into **τε**, and **εὐθυνε** represents a participle.

11. 1165, 6. **τὰς γὰρ . . ἄνδρες**, 'when men abandon (i.e. lose) their pleasures.' For **προδῶσιν** cp. Aj. 965 **πρὶν τις ἐκβάλῃ (τάγαθόν)**.

1. 1167. **τοῦτον**: the singular is used to mark out an individual in the class mentioned (**ἄνδρες**). [This line is not in the MSS. but occurs in Athenaeus 12, 547. To make a sentence the MSS. read **ἀνδρός** for **ἄνδρες**.]

1. 1168. **εἰ βούλει**, 'if you will,' i.e. you may, if you like, make the assumption that he is wealthy. This phrase occurs also in Plato.

1. 1171. **πρὸς τὴν ἡδονήν**, 'compared with pleasure.'

1. 1172. **ἄχθος βασιλέων**, 'grief respecting the kings,' 'affecting them.'

1. 1175. **αὐτόχειρ**: the sense of **αὐτός** in the compound is not to be taken accurately. 'By unnatural violence.' The word derives this association from its frequent use of crimes between near kindred, cp. supra 172 **αὐτόχειρι σὺν μιάσματι**.

1. 1176. For the omission of the preposition with **πατρώας** cp. supra 851.

1. 1177. **φόνου**, 'for the death,' gen. of cause.

1. 1178. **ἤνυσας**, 'hast thou brought the world to fulfilment.'

1. 1179. **ὡς ᾧδ' ἐχόντων**, sc. **τούτων**.

1. 1182. **παιδός**, 'about her son;' cp. El. 317 **τοῦ κασιγνήτου τί φῆς;**

1. 1183. **τῶν λόγων**, 'your conversation.' **ἐπησθόμην**, 'I was aware of,' expresses the instinctive sense of something nearly touching her in what is said, rather than the clear understanding of it.

l. 1184. θεᾶς is gen. after προσήγορος, to which εὐγμάτων is added for greater clearness.

l. 1186. 'I happen to be loosing the bars of the gate which were drawn back.' The passage is perhaps best explained by supposing a hypallage of the adjective ἀνασπαστοῦ, which, though agreeing with πύλης, belongs in sense to κλῆθρα, and is to be taken in a proleptic sense. Another suggestion is that ἀνασπαστοῦ means 'closed;' the door opening outwards and so 'pulled up,' 'drawn to' when closed. Eurydice thus accounts for her presence on the stage, for which, otherwise, there is no reason.

l. 1189. πρὸς δμῳαῖσι, 'in the arms of my slaves.'

l. 1191. These lines probably refer to the death of Megareus, the elder son of Creon and Eurydice.

ll. 1192, 3. 'I was an eye-witness, and I will tell you all the story.'

l. 1194. ὧν, 'in matters in regard to which;' the gen. depends really on ψεύσται.

l. 1196. ποδαγὸς ἐσπόμην, 'I accompanied on foot.' ποδαγός is (1) 'leading on foot,' (2) 'going on foot.' ἔπεσθαι does not exclude the notion of showing the way.

l. 1199. ἐνοδῖαν θεόν: Hecate is probably meant.

l. 1200. εὐμενεῖς, i. e. ὥστε εὐμενεῖς εἶναι.

l. 1201. λουτρὸν is of course a cognate acc. with λούσαντες, having the force of an adverb. ἐν νεοσπάσιν θάλλοις. Olive wood was used for constructing funeral pyres at Athens.

l. 1202. ὃ δὲ ἤλείπειτο defines with greater accuracy τὸν μὲν l. 1199. Notice the omission of the augment, which is permissible in the pluperfect, and otherwise occurs in long narrative speeches.

ll. 1204, 5. πρὸς λιθόστρωτον . . κοῖλον, 'the hollow room spread with stone, the deathly bridal-chamber of the maid.' "Αἰδου is a descriptive gen.; cp. Aesch. Ag. 1115 ἧ δίκτυόν τί γ' "Αἰδου; λιθόστρωτον in contrast to a bridal couch.

l. 1207. ἀμφί, i. e. the voices rang round about the chamber. ἀκτέριστον is a word applied to funeral rites; παστάδα is here = 'a bridal chamber,' 'unhallowed bridal-tomb.'

l. 1209. 'And, as he came nearer, an indistinguishable crying filled his ears.' ἄσημα βοῆς = βοή ἄσημος, but more indefinite; cp. τὰ ὑπόλοιπα τῶν λόγων, τὰ περισσεύοντα τῶν λόγων. μᾶλλον ἄσσον, 'yet nearer;' the double comparative is perhaps due to a weakening of the comparative force in the word ἄσσον.

l. 1210. οἰμῶξας, 'with a shriek.'

l. 1212. δυστυχεστάτην . . τῶν παρελθουσῶν ὁδῶν, i. e. more unfortunate than any preceding journey. Cp. supra 100 κάλλιστον τῶν προτέρων φάος.

1. 1214. *σαίνει*, 'touches me with recognition.' The nearest parallel is O. C. 319, 320 *φαιδρὰ γοῶν ἀπ' ὀμμάτων | σαίνει με προσστείχουσα*. Cp. Rhes. 55 *σαίνει μ' ἔννεχος φρυκτωρία*.

11. 1216, 17. *ἄρμδὸν . . στόμιον*, 'entering into the joint of the tomb whence the stones were torn, even to the very mouth of the vault.' *ἄρμδς λιθοσπαδῆς* is the closure of the vault from which the stones had been removed violently by Haemon. Cp. Rom. and Juliet, end.

1. 1219. *ἐξ ἀθύμου δεσπότητος κελεύσασιν*. The word *κελεύσασιν* is added to define *ἐξ ἀθύμου δεσπότητος*, 'induced by our master and at his bidding.'

1. 1221. *κρεμαστήν αὐχένος*, 'hanging by the neck.' Aesch. S. c. T. 328 *ἱππηδὺν πλοκάμων . . ἄγουσιν*.

1. 1223. *μέσση*, the Ionic form occurs again infra 1236.

1. 1224. 'Wailing over the ruin of his bridal, which was in the world below.' *εὐνής* has almost the meaning of *εὐλέκτρον νύμφης*. Two things are condensed in one, 'the ruin of his bridal,' and 'his bridal being celebrated below.'

1. 1226. *ὁ δέ*, Creon.

11. 1228, 29. *τίνα | νοῦν ἔσχες*; 'What was your design?'

1. 1229. *ἐν τῷ συμφορᾷς διεφθάρης*; 'At what point of calamity did you go mad?' Eur. Hel. 1192 *λύπη σὰς διέφθαρσαι φρένας*, Aj. 314.

11. 1233, 34. *ἐκ δ' ὀρμωμένου . . ἤμπλακ'*, 'owing to the flight of his father, who rushed out, he missed him,' i.e. Haemon made an attempt upon his father's life but failed in it. So Aristotle understood the passage, Poetics, c. 14.

1. 1235. *ὥσπερ εἶχ'*, 'just as he was,' i.e. in a moment.

11. 1235, 36. *ἐπενταθεῖς . . ἔγχος*, 'leaning over upon it, thrust the sword to the middle in his side.' Or *μέσσον* = 'right into,' 'deep into.'

11. 1236, 7. *ἐς δ' ὕγρὸν | ἀγκῶν*, 'folding her into his slackening arm.' Condensed for *ἐς ἀγκῶνα λαβὼν τὴν παρθένον, προσπύσσεται αὐτῇ*. Before this point, the body of Antigone has been cut down. This omission of a necessary incident belongs to the condensation of the action noticed above, note on l. 1065.

11. 1238, 39. 'And panting hard he casts on her pale cheek a sharp breath of gory dew-drops.' Cp. Aesch. Ag. 1388 *βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου*.

1. 1241. *εἰν Ἄιδου δόμοις*. Others read *ἐν γ'*. In death at least, if not before, Antigone and Haemon are joined together.

11. 1244, 45. Compare the silent exit of Jocasta, O. T. 1075; and of Deianira, Tr. 814.

11. 1247, 48. *ἐς πόλιν γόους | οὐκ ἀξιώσειν*, 'will not deign to make public lamentation.' The harshness of *ἀξιώσειν γόους* is softened by the

continuation of the thought in *στένειν*. For a similarly curt expression cp. *μη τριβὰς ἔτ'* supra 577.

1. 1249. *προθήσειν*, 'will impose as a duty,' cp. supra 216 *πρόθες*. The construction is *προθήσειν πένθος οἰκείον δμῳαῖς στένειν αὐτό*. So in Il. 6. 499 Andromache makes her maidens weep for Hector.

11. 1251, 52. *βαρὺ | δοκεῖ προσεῖναι*, 'seems to bring something evil with it.' For the preposition cp. supra 1243 *πρόσκειται*.

1. 1256. *δόμους παραστείχοντες*, 'entering the house.' This allows the Messenger to retire and appear as the Exangelos in l. 1277.

11. 1257-end. *Commos*, *Exodos*. Creon enters with the dead body of Haemon. While he is lamenting over this, the Exangelos appears to announce the death of Eurydice. Broken with his misfortunes, and acknowledging his error, Creon is led off the stage.

1. 1258. *μνῆμ' ἐπίσημον*, 'a monument of manifest import.'

1. 1260. *ἄτην* in apposition to *μνῆμ'* l. 1258.

1. 1261. *ἄμαρτήματα*, may be voc.; or acc. after *βλέποντες*.

1. 1265. 'Ah me for the misery of my purpose!' i. e. for my unhappy purpose. *ἄνολβα βουλευμάτων* is a periphrasis like *ἄσσημα βοῆς* l. 1209, and O. C. 923 *φωτῶν ἀθλίων ἰκτῆρια*.

1. 1266. *νέφ*, 'strange,' rather than 'untimely.'

1. 1270. *ὀψέ τῇν δίκην ἰδεῖν*, 'to see the truth too late.' The Chorus do not reflect that they have been as late as Creon in seeing the truth. They point out Creon's error as they previously pointed out what they considered to be Antigone's error.

1. 1273. 'On my head then, even then, (i. e. at the time when I framed my unhappy purpose), (1) God smote me in the heaviness of his wrath' (*μέγα βάρος ἔχων = μέγα βαρυνόμενος*). *ἐν* is perhaps to be regarded as separated from *ἐπαισεν* by tmesis. Or (2) *μέγα βάρος κ.τ.λ.* may be taken = 'God held and smote me with mighty force.'

1. 1274. *ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς*, 'dashed me into a fierce course.'

11. 1278 foll. 'Oh my lord! methinks thou comest as a master in full possession, bearing these things here in thy hands before thee, and others thou wilt soon see in the palace.' *ἔχων καὶ κεκτημένος*, 'having in hand and also in possession,' i. e. 'possessing other things besides that which thou holdest in thy hands.' *ὄψεσθαι*, to be taken with *ἔοικας*; *καὶ τάχ' ὄψεσθαι* being = *ὀψόμενος*. Cp. Phil. 972, Trach. 292, 950. The sentence is disarranged (1) by placing *ἔοικας ἤκειν* so late, (2) by the change of *ὀψόμενος* into *ὄψεσθαι*. For *ἔχων κ.τ.λ.* cp. Plato, Crat. 393 B *κρατεῖ τε αἰτοῦ καὶ κέκτηται καὶ ἔχει αὐτό*.

1. 1281. 'What is there yet worse? or what evil still remains?'

1. 1282. *παμμήτωρ*, 'mother indeed,' i. e. a mother worthy the name, as this her act declares. Cp. *παντελὴς δάμαρ* O. T. 930.

1. 1284. *λιμήν*, for the metaphor cp. supra 1000 *οἰωνοῦ λιμήν*, and note.

1. 1288. ἐπεχειράσω. For the meaning of the compound cp. supra 1030 τὸν θανόντ' ἐπικτανεῖν.

11. 1291, 92. 'That the slaughter of a wife is heaped upon previous ruin.' σφάγιον μόρον, 'death by the knife;' here at the altar with the sacrificial knife.

1. 1293. The eccyclema is now brought into use. Eurydice and the apartment in which she fell are brought upon the stage. This, though not technically a change of scene, is equivalent to one.

1. 1297. ἀρτίως, 'newly placed there.'

1. 1301. ἡ δέ, 'but the other,' i. e. Eurydice as opposed to Haemon. ἥδε, 'lying there.' ὀξύθηκτος, 'infuriated.' βωμία †πéριξ, if the reading is correct, must mean, 'round about the altar,' = βωμῷ περιπετής. But the text is probably corrupt. [ἥδ' ὀξύθηκτω βωμία περὶ ξίφει, Wecklein].

1. 1302. λύει. The Messenger has the scene still clearly before him, hence the present tense; cp. l. 54. κελαινά is generally taken in a proleptic sense = 'so as to be in darkness;' but it may mean 'darkening' at once with sorrow and death.

1. 1303. κλεινὸν λέχος. There may be some detail in the story of Megareus, unknown to us, which would support λέχος, but it now seems out of place here. [λάχος, which is proposed, does not occur elsewhere in Sophocles. Cp. Eur. Phoen. 1313, 4.]

1. 1304. λοίσθιον, 'lastly,' not 'for the future.'

1. 1307. ἀνέπταν φόβῳ, 'I am startled with dread.' For the aorist, cp. Aj. 693 ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπάμαν. ἀνταῖαν, sc. πληγὴν.

1. 1311. συγκέκραμαι, cp. Aj. 895 οἴκτῳ τῷδε συγκεκραμένην.

1. 1313. ἐπεσκήπτου, 'thou wert charged with.' Cp. Plato, Laws 2. 937 B ἐὰν ἐπισκηφθῇ τὰ ψευδῇ μαρτυρῆσαι.

1. 1314. ἀπελύσατο, 'set herself free.'

1. 1318. ἐμᾶς . . ἐξ αἰτίας, 'so as to leave me clear of guilt;' cp. supra 614 ἐκτὸς ἅτας, 'so as to leave calamity aside.'

1. 1325. μηδένα = τὸν μὴ ὄντα. Cp. O. T. 1019, and note.

1. 1327. τὰν ποσὶν κακά, 'the evils before us.'

1. 1329. κάλλιστα is to be taken adverbially with ἄγων. Like ἀτίμως (l. 1069) and other adverbs, it is in part a predicate. Observe the emphatic position of ὕπατος in l. 1332.

1. 1335. τῶνδε resumes ταῦτα in opposition to τῶν προκειμένων. The Destinies will take care of what is in the future.

1. 1336. 'All that I have desired, I have included in my prayer. Creon is in the apathy of despair; he can pray for death, but beyond that he has no wish or hope. ἐρῶμαι in the middle voice is very rare. [ἐρῶμεν, Donaldson; ἐρῶ, τοιαῦτα, Dind.]

1. 1337. ὥς πεπρωμένης, κ.τ.λ. Cp. the language of the Watchman supra 236.

l. 1339. μάταιον, i. e. 'one whose purpose has failed.' Cp. Tr. 887 ἐπείδες, ὦ ματαία, τάνδ' ὕβριν.

ll. 1341, 42. οὐδ' ἔχω . . ἴδω, 'I know not which of the two to look upon.' The double question is idiomatic.

l. 1345. λέχρια, 'unstable,' 'in the act of falling.' τὰν χεροῖν is merely a variation of τὰν ποσίν, but more suggestive of fruitless effort. τὰ δ' ἐπὶ, κ.τ.λ., 'on my head has dashed a fate hard to bear.' 'Take me away; let me go into silence and solitude; I have no purpose, no object, before me. My life is wrecked, my aims have come to nothing.'

l. 1353. 'Teach wisdom in age.' Gnomic aorist. Like the Oedipus Rex, the play does not so much come to an end as leave off. No more misery can befall Creon for the present, and all reference to the future is deprecated. The action of the play is done, and any future change in the condition of Creon's life would not be connected with his treatment of Antigone. Though the interest in the play may be divided between Creon and Antigone, the action is *one*.

EXPLANATION OF THE MARKS IN THE TEXT.

- l. 4. *πλέων Campb. ἄτερ MSS. ἔχον Pors.
l. 24. *προθείς Campb. χρησθείς MSS.
l. 33. *τοῖσι Heath. τοῖς MSS.
l. 48. τῶν ἐμῶν *μ' Brunck. μ' om. MSS.
l. 106. Ἀργόθεν† MSS. The metre required is -υυ-. Ἀργόθεν ἐκ Herm.
l. 110. *ὄς Scaliger. ὄν MSS.
*Πολυνείκους Scal. Πολυνείκης MSS.
l. 117. *φονῶσαισιν Boeckh. φοινίαισιν MSS.
l. 134. *ἀντιτύπη Pors. ἀντίτυπα MSS.
l. 156. *ἄρχων om. MSS.
l. 231. *σπουδῇ Seyffert. σχολῇ MSS.
l. 263. ἔφενγε *μὴ εἰδέναι Boeckh. τὸ μὴ MSS.
l. 279. *ῆ Nauck. ῆ MSS.
l. 321. τό *γ' Reiske. τὸ δ' MSS.
l. 343. *κουφονόων Brunck. κοῦφον ἐόν L.
l. 351. †ἔξεται. The metre requires υ-υ-.
l. 358. *διαίθρεια Musgrave. αἶθρια MSS.
l. 382. *ἀπάγουσι Boeckh. ἄγουσι MSS.
l. 486. *ὁμαιμονεστέρας. ὁμαιμονεστέρας MSS.
l. 505. *ἐγκλείσαι after Dind. ἐγκλείσοι etc. MSS.
l. 572. *AN. Aldus, Boeckh. IΣ. MSS.
ll. 574, 576. *XO. Boeckh. IΣ. MSS.
l. 595. †φθιμένων MSS. The metre requires -- or υ- to correspond to σειςθῇ in l. 584. φθιτῶν Herm.
l. 600. *τέτατο Campb. τέτατο MSS. ὁ τέτατο edd.
l. 607. *ἀκάμαντες Herm. ἀκάματοι MSS.
l. 613. *ἔρπων Herm. ἔρπει MSS.
l. 648. *γ' Vat. Ven. 617 corr. γ' om. most MSS.
l. 736. *με. The reading in the text is that of L. with *με for γε. Another reading which has MS. authority is ἄλλον γὰρ ἢ 'μὲ χρή γε τῇσδ' ἄρχειν χθονός;
l. 747. οὐ *τᾶν Elmsl. οὐκ ἂν L.
l. 796. †πάρεδρος ἐν ἀρχαῖς. The corresponding words in l. 786 are φύξιμος οὐδείς, so that we have υυυυ--=--υυ--. πάρεδρος ἀρχαῖς (υ-υ-) with πέφενγεν for φύξιμος in l. 786 cj. Campb.
l. 815. *ἐπινύμφειος Dind. ἐπινυμφίδιος MSS.

1. 840. *οὐλομέναν Martin. ὀλομέναν MSS. οἰχομένον Wunder with L.
 1. 849. ἔρυμα or ἔργμα MSS. Herm. conj. ἔρμα.
 1. 851. †οὐτ' ἐν βροτοῖσιν. οὐτ' ἐν νεκροῖσι. The line does not correspond to l. 870, κασίγνητε γάμων κυρήσας,

- - - - -
 - - - - -
 - - - - -

1. 887. *ἄφετε Edd. ἀφεῖτε L.
 χρῆ. So the MSS. Most edd. χρῆ. See on Aj. 1373, El. 606.
 1. 888. *τυμβεύσει Tricl. τυμβεύειν L.
 1. 935. †KP. It is doubtful whether these lines should be given to Creon. They are more natural in the mouth of the Chorus. And so Boeckh.
 1. 941. *βασιλειδᾶν Seyffert. βασιλῖδα MSS.
 1. 948. *καὶ Herm. om. MSS.
 1. 954. *ὄλβος Erfurdt. ὄμβρος MSS.
 1. 955. *ἄξυλος Scaliger. ἄξυλως MSS.
 1. 966. *σπιλάδων Wieseler. πελαγέων πετρῶν MSS.
 1. 975. *ἀραχθέντων Lachmann. ἀραχθὲν ἐγχείων MSS.
 1. 1035. *ὑπαὶ Brunck. δ' ὑπαὶ MSS.
 1. 1037. *τὰπὸ Σάρδεων Blaydes. τὸν πρὸς most MSS.
 1. 1098. [Κρέον] has some MS. authority, but L. reads λαβεῖν or λακείν.
 1. 1108. *ἴτ' ἴτ' Tricl. ἴτ', ἴτ', or οἷ τ' MSS.
 1. 1134. *τῶν ἀμβρότων Campb. τῶν om. MSS.
 1. 1141. *ἀμὰ Boeckh. om. MSS.
 1. 1146. *ᾧ Campb. ἰὼ MSS.
 ἄστρον χοραγὲ Campb. χοραγὲ ἄστρον MSS.
 1. 1152. *Θυίαισιν Boeckh. Θυιάσιν MSS.
 1. 1265. *ᾧμοι Turneb. ἰώμοι MSS.
 1. 1301. †πέριξ doubtful in meaning.
 1. 1310. *αἰαὶ Erfurdt. φεῦ φεῦ MSS.
 1. 1336. *ἐρῶμαι Campb. ἐρῶ or ἐρῶ μὲν MSS.
 1. 1340. *κάκτανον Herm. κατέκτανον MSS.
 1. 1344. *πάντα γὰρ. πᾶ καὶ θῶ [i. e. πᾶ κλιθῶ] πάντα γὰρ MSS.
 1. 1345. *τάν Brunck. τὰδ' ἐν MSS.

METRES.

I. Parodus—

στροφὴ α'. 100-109 = 117-126.

Seven Anapaests after Strophe and Antistrophe.

στροφὴ β'. 134-140 = 148-154.

Seven Anapaests after Strophe and Antistrophe.

II. First Stasimon—

στροφὴ α'. 332-342 = 343-353.

στροφὴ β'. 354-364 = 365-375.

Antistrophe β' followed by eight Anapaests.

III. Second Stasimon—

στροφὴ α'. 582-592 = 593-603.

στροφὴ β'. 604-614 = 615-625.

Antistrophe β' followed by five (?) Anapaests.

IV. Commos—

στροφὴ α'. 806-816 = 823-833.

Six Anapaests after the Strophe, four (five) after the Antistrophe.

στροφὴ β'. 838-852 = 857-871.

Four Iambic Dimeters after Strophe and Antistrophe.

ἐπιδύς. 876-883.

V. Third Stasimon—

στροφὴ α'. 944-954 = 955-965.

στροφὴ β'. 966-976 = 977-987.

VI. Fourth Stasimon—

στροφὴ α'. 1115-1125 = 1126-1135.

στροφὴ β'. 1136-1145 = 1146-1152.

VII. Commos—

στροφὴ α'. 1261-1277 = 1284-1300.

στροφὴ β'. 1306-1325 = 1328-1346.

INDEX.

ABSTRACT for concrete (*ἄτα κἀπα-
ναστάσεις*), 533.

— (*ἐκβολή*), 250.

— (*παραγκάλισμα*), 650.

accusative, 42.

— in apposition, 44, 126.

— in adjuration, 758.

— after verbal notion, 212, 859.

— cognate, 289; (*τιμᾶς χάριν*),
514; (*τροπὰς καταρρήγνυσι*),
675; (*τυφλοῦν ἔλκος*), 972.

— followed by acc. in distribution,
21, 561.

— local without prep., 811, 812.

— with *λαχοῦσα*, 820.

— with *τεύχεται*, 778.

— with *ψαύων*, 961.

action of the play condensed, 253,
693, 1236.

active for middle (*φέρει*), 464.

— (*πρεσβεύειν*), 720.

adjective, accumulation of, 586,
1204.

— causative (*ἀλαόν*), 974.

adjectives, compound of three ter-
minations, 134, 339.

— compound and simple, 898.

— proleptic use of, 881; (*ἄδίκους
παρασπᾶς*), 791, 1302.

adverbs of manner (*ὥς* = *ὅτι*), 706.

alliteration, 52.

anacoluthon, 234, 673, 1002, 1163.

aorist (gnomic), 1353.

— (of momentary action), 406.

apposition (*λόγος* = *φύλαξ*), 260.

article (*τοὺς φίλους*), 190.

— (*τὰ κηρυχθέντα*), 447.

article, emphatic, 235.

— and infinitive, 664.

— in numbers, 313.

attraction, 404.

asyndeton, 601, 651.

augment, omitted in pluperfect,
1202.

Bull, wild, 351.

burial, 256, 279, 517 ff.

Chorus, 279.

— and Antigone, 853, 872.

— contrast in the songs of, 582 ff.

— (*γέροντες*) 160; (*κοιρανίδαι*),
940; (*Θήβης ἄνακτες*), 988.

combined constructions (*οὐκ ἔστιν
ὅς, οὐκ ἔστιν ὥστε*), 220; 308, 309.

compounds of *αὐτός* (*αὐτόπρεμος*),
713; (*αὐτόνομος*), 821; (*αὐτό-
χειρ*), 1175.

— second part of, 983.

— and simple, adj. 898.

— with three terminations, 134,
339.

connection of the scenes, 423.

corpses, unburied, 256.

Creon, suspicion of, 219.

— character of, 661, 664.

Dative, of cause (*νότῳ*), 335.

— with *ἔρχομαι*, 849.

— of interested person, 736.

— local, 1006.

— of occasion, with relative clause,
391, 691.

— *ὥς* *ἐμοί*, 1161.

— *ὠφελεῖν*, 560.

- dead, reached by offerings, 196.
 Dionysus (πολυώνυμε), 1115.
 Dirce, 105.
 Doric forms, 630.
 — genitive, 1116.
 dual feminine, 769.

 Ellipse, 29, 436.
Epitheton ornans (εὐκροτήτων), 430;
 (εὐαρμάτων), 845.
 external nature, appeal to, 844.

 Fable, inconsistency of, 50, 900.
 fatalism (of the φύλαξ), 236.
 fate, man the sport of, 582 ff.
 — power of, 951.
 flute (of Dionysus), 965.
 future life, 73.

 Gen. of cause (φροντίδων ἐπιστά-
 σεις), 225, 630.
 — of comparison, 114.
 — of description, 423, 1205.
 — (μάχη δορός), 674.
 — of motion from, 10, 417.
 — objective, 11, 633, 1085, 1182.
 — of parentage, 38.
 — (κρεμαστήν αὐχένος), 1221.
 — (μηριῶν ἐτήκετο), 1008.
 — with προσήγορος, 1184.
 gods, the, above pollution, 1042.
 Homer and Sophocles, 718.
 Homeric expressions, 811, 812.
 Hypallage (νεῖκος ἀνδρῶν ξύναιμον),
 794.

 Imperfect (with ἄν), 260.
 infinitive, expegetic, 206, 439.
 inversion (τις εἰς), 269.
 Ionic forms (πόλεος), 163, 1223.

 Justice, 451.
 — ideal of, 927.

 Man, his power, etc., 332.
 masc. sing. of women, 836 ff.
 metaphor (winds), 136, 929;
 (horse), 138, 291; (tribute),
 143; (rowing), 159; (ship),
 163; (ἀνεμὸν φρόνημα), 354;
 (ξύμπλουν), 540; (δορός... χει-
 μῶνι), 665; (ὀφρύσι, δειράδας),
 831; combined, 241.
 middle (ἐρῶμαι), 1336.
 — for passive (ἐχθαρεῖ), 93.
 — (τιμήσεται), 210.
 — (διδασκόμεσθα), 726.
 — reflexive (ἀποτρύεται), 339.
 — (ἐδιδάξατο), 355.
 — (ἐκσώζεται), 713.
 — (προύθετο), 161.
 mules, used in ploughing, 341.
 mythology, 944 ff.

 Negative, position of, 96, 255.
 — repeated, 4, 6.
 neuter adjective with subst., 1209;
 (ἄνολβα βουλευμάτων), 1265.
 neuter substantive (λάλημα), 320;
 (δούλεμα), 756.
 Niobe, 824, 5.
 nominative, indefinite, 618.
 noun and infinitive, 356 ff.

 Olympus, 609.
 optative with εἰ, 1032.
 — generalizing, 375.
 — with relative, 666.
 ordeal, 264.

 Paratactical construction, 332 ff.
 Parnassus, 1126.
 participle (proleptic), 752.
 passive, 66, 505.
 patronymic, vaguely used, 982.
 personification (λόγοι), 259.
 'play' on words, 111.
 pleonasm (μείζον... ἀντί), 182;
 (ἔξ), 1219.
 plural (αἵματα), 121; (ὀδοί), 226;
 after ὅστις, 709; (ταγούς), 1057;
 'concrete,' 961.
 predicate (supplementary), 593 ff.
 preposition, omitted in first of two
 clauses, 366, 851, 1176.
 prolepsis, participle, 752.
 — adjective, 791, 1186, 1200, 1302.

prolepsis, adverb, 1069.
 prothysteron, 9.
 proverbial language, 88.

Question, double, 248.

Repetition, for emphasis, 201, 207,
 470, 977.
 — of words, 5.
 — in dialogue, 743 ff.

Simile (from the sea), 586 ff.
 — (from trees), 712 ff.
 singular (collective), 106.
 schema Chalcidicum, 180.
 — *θάψας βέβηκε*, 246.

Ἄγος (expiation), 775.
ἀγχιστέια, 174.
ἀδελφά (adjective), 192.
ἄλσος, 845.
ἀμά, (κατ'), 602.
ἄν, omitted, 604.
ἀνύμφευτον, 980.
ἀνασπαστοῦ, 1186.
ἀξιόω, 1248.
ἀπηλλάχθαι, 400.
ἀτᾶσθαι, 17.
ἄτερ, 4.
αὐτόχειρ, 1175.
ἀφειδεῖν ('to neglect'), 414.

Βαλβίδες (metaphorical), 131.
βιάζομαι, 66, 1073.
βλέπειν εἰς, 922.

Δαί, 318.
δελός, 326.
δέμας, with genitive, 944.
δεξιόσειρος, 140.
διεφθάρης, 1229.
Δίκη, assessor of the gods below,
 451.
Δίκης βάθρον, 854.
δυσχείρωμα, 126.

Εἰ, with subj., 710.
εἶκε θυμῷ, 718.

Sophocles and Herodotus, 905 ff.
 subjunctive with *ἐπεί*, 1025.
 Synaphea, 409.

Time (*θεῶν μῆνες*), 607.
 tmesis, 427, 977, 1107, 1273.
 tragedy, Aristotle on the develop-
 ment of, 223.

Verbal adjective (*σε φύξιμος*), 786.

Waste places, sacred, 773.
 watchman, character of, 223, 227,
 249, 404.
 women, in Greece, 578.

ἐκ (*ἄκρων ἐκ πάγων*), 411.
 — redundant, 150.
 — = *ὑπό*, 63.
ἐκπέλει, 478.
ἐκσώζεται, 713.
ἐν δέ, with verb, 420.
 — *δεινῷ*, 1097.
ἐντιμος, 77.
ἐξέπεμπον, 18.
ἐξεται (for *υ-υ-*), 351.
ἐπάζεται, 362.
ἐπέγνω, 960.
ἐπεί, with subj., 1025.
ἐπησθόμην, 1183.
ἐπί, in compounds, 1030, 1288.
 — with dat., 759.
 — with *ἔχεται*, 1140.
 — with gen. (*ἐπ' ἀνθρώπων*), 790.
ἐπικτανεῖν, 1030.
ἐπισκῆπτομαι, 1313.
ἔργον (duty), 730.
ἐρέσσω, 159.
ἐρῶμαι, 1336.
Ἔρως, 781 ff.
ἐσχόμην for (*ἀνεσχόμην*), 467.
εὐνῆς, 1224.
ἔχειν ἐπαινον, 817.

Ζεύς, 604 ff.
 — *ἐρκείος*, 487.

Ζεὺς ξύναιμος, 658.

— τροπαῖος, 143.

ζῆν ('to be in force'), 457.

Θήβη, 101.

θυμῶ, 1085.

Ἰλλομένων, 340.

Ἰμερος, 795, 6.

ἴσθι, 71.

ἴστασθαι, 299.

Καί, position of, 280.

— repeated, 577.

— δῆ, 245.

καλχαίνω, 20.

κάρα, and genitive, 1.

κείσεται, 485.

κελαινά, 1302.

κλέπτω, 681.

κοινός, 1, 57.

κόνις, 602.

κράτη, 60.

κτήματα, 782.

Λαβεῖν, 439.

λακεῖν, 1094.

λάχος (λέχος), 1303.

λιθοσπαδής, 1216.

λιμήν (metaphorical use of the word), 1000, 1284.

Μείζων (= τιμώτερος), 637.

μέτοικος, 852, 867.

μή, omitted, εἰ δ' οὖν, 722.

— in relative clauses, 546.

Νόμος, 453.

νόσος, use of, in Soph., 732.

Ὀλιγοστόν, 625.

ὁποῖον οὐχί, 3.

ὀρθόπους, 985.

ὅς ἄν, without antecedent, 35.

οὐ, with infinitive (of a fact), 378.

οὐ μή (with fut. indicative), 1042.

Παμμήτωρ, 1282.

πάμπολις, 614.

παρά, with genitive, of locality, 966, 1123 (?).

παρεῖρων, 367.

περισσά, 68.

πλήρης, 1052.

πολύπλαγκτος (ἐλπίς), 615.

πούς, compounds of, 985.

πράσσειν κακῶς, κακά, 565.

*προθείς, 23.

προθήσειν, 1249.

πρός, with genitive, 704.

προσῆγορος, 1185.

προτίθεσθαι, 161.

Σαίνει, 1214.

*σπουδῇ (σχολῇ), 231.

στάντα, 1156.

στέργειν, 292.

ξύν, in composition, 364.

συντέμνειν, 1103.

σχεδόν τι (ironical), 470.

Ταμίας, 1152.

τε καί ('or'), 328.

τί ἄλλο, 646.

τις, indefinite, 252.

τις, minatory, 751.

τόλμα ('crime'), 371.

τριβή (ἔστι), 1078.

τρόχους, 1065.

τυφλωθέν, 972.

Ἵμμε, 846.

ὑπίλλουσι, 509.

ὑπό (with dative of the agent), 975.

Φεύγω, 263.

φοινία (κόνις), 602.

φρονεῖν ἴσον, 375.

φύσις ('brood'), 345.

Χάριν, 371.

χρῆ = χρῆζει, 887.

χρῦσέας, 104.

Ὡς ἄν (implying command), 215.

BENEDICTINE UNIVERSITY LIBRARY

881S5AN.C1934

C001

SOPHOCLES IN SINGLE PLAYS FOR THE USE OF



3 2811 00084 6545



C0-ANO-743

